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O.P.P. get results with strict enforcement

Bert Witvoet

ALL HIGHWAYS IN ONTARIO — This year marked a significant improvement in highway accidents and fatalities in Ontario, according to Inspector Norm Wasylyk of the Traffic and Marine Branch of the Ontario Provincial Police. He credits the "Strict Is Fair" traffic enforcement program begun on August 1, 1985, with the dramatic results.

"The "Strict Is Fair" program depends on increased traffic surveillance by the R.I.D.E. (Reduce Impaired Driving Everywhere) program and by radar units. It is supported by news releases that make the public aware of stricter highway controls.

Fewer accidents every weekend

According to Inspector Wasylyk, police noticed a rather significant increase in accidents last year. They decided to turn things around, putting more plainclothesmen back in uniform and increasing police presence and visibility, especially on holiday weekends. "R.I.D.E. is not just a Christmas and New Year program anymore, but a continuing program since January 1984."

This Labour Day weekend saw six fatal crashes with seven people losing their lives on provincial highways. This compares favourably with last year's nine fatal crashes and 10 people losing their lives, which, because of the introduction of "Strict Is Fair," was again an improvement over the year before.

Continued on page 5 ...

Photo: Bert Witvoet

Provincial Constable Mike Gula nabs a motorist on the QEW into Niagara Falls. Under the "Strict Is Fair" policy he still allows the driver a reduction of kilometres over the limit so that there will be no loss of points.

Calvinist Contact

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September 12, 1986
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Thinkbit

We want our children to have all the things we didn't ... like good grades.

Globe and Mail, Aug. 23, 1986

National Gallery in transition

Marian Van Til

OTTAWA — The staff of the National Gallery of Canada is preparing the transfer of 40,000 art works to its new quarters on Sussex Drive.

The move won't take place until early summer, 1988, but entails cleaning, restoring and reframing hundreds of paintings and pre-planning the new gallery exhibition areas.

Exhibition space in the new gallery will be twice that available in the currently used Lorne Building on Elgin Street. The National Gallery is divided into Canadian, European and Modern and Contemporary galleries, each of which will be about 3,200 square metres. An additional 600 square metres will be taken up by the Prints, Drawings and Photography galleries and almost 1,700 square metres will be set aside for special exhibitions. There will also be 4,661 square metres of study/storage space for a total of almost 17,000 square metres of possible exhibition space.

The special exhibit, *Songs of Experience,* which ended on September 1, was the last major show to be held in the Lorne Building. The permanent collections, however, will remain on display on the first three floors. A *New Building* exhibit on the ground floor lets visitors check on progress being made at the National Gallery's future home.

On September 8, the Gallery's winter hours take effect: it will be closed Mondays and holidays; open 10 a.m. to 5 p.m., Tuesday, Wednesday and Friday through Sunday; open until 9 p.m. Thursdays.

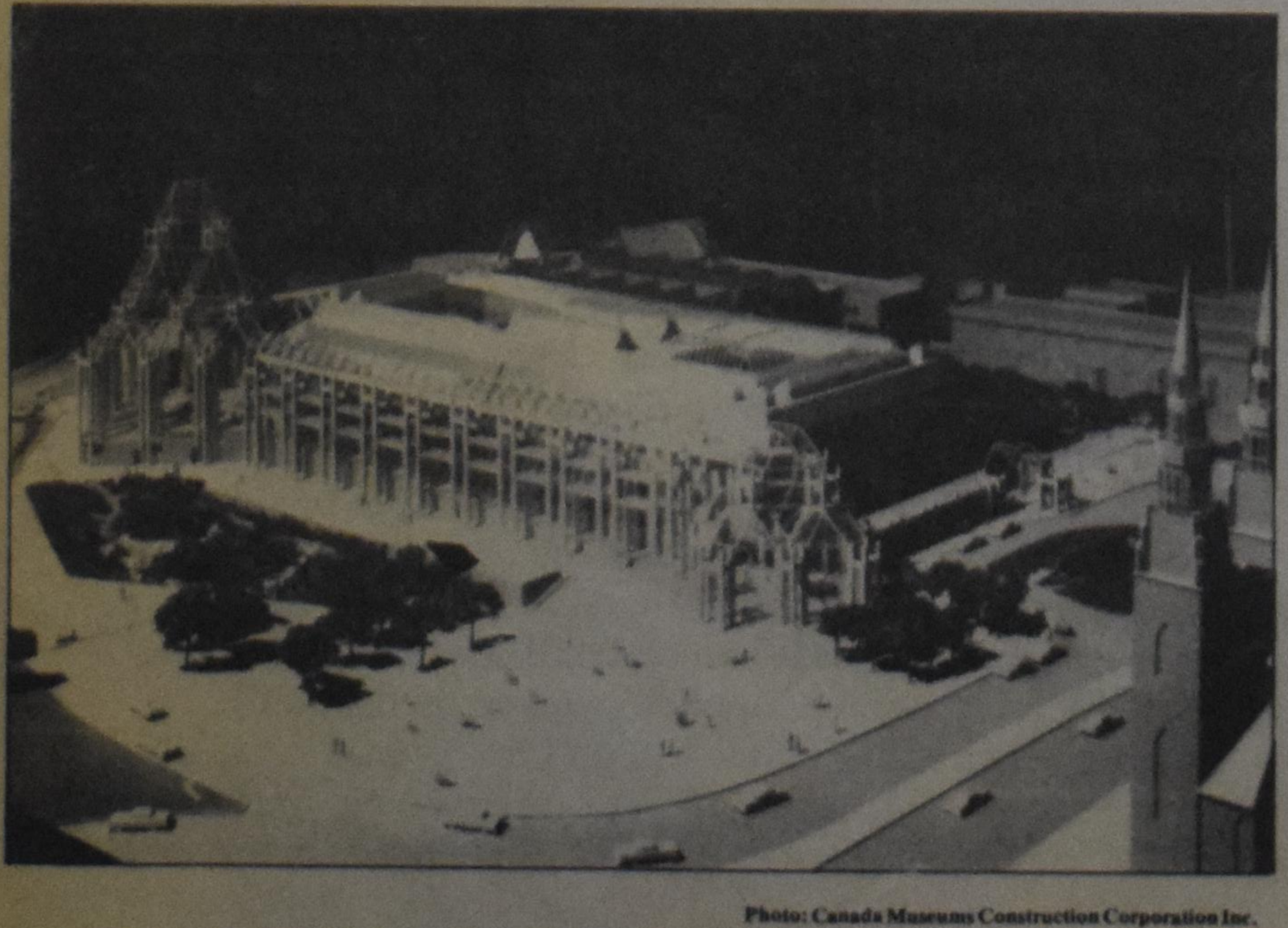

Photo: Canada Museums Construction Corporation Inc.

A model of the design for the National Gallery of Canada.
View of the model of the National Gallery of Canada from the south-east with the Ottawa River in the background, the Roman Catholic Basilica in the lower right and the War Museum behind the Gallery along Sussex Drive. The entrance pavilion across from the Basilica opens to a glazed ramp (for which elevators are provided as an alternative) that leads to a Great Hall of glass, from which there will be superb views of the Parliament Buildings and the Ottawa River.
Design architect: Moshe Safdie; Model-maker: Davan Scale Models; Photographer: Fraser Day.

Foundation formed to fight illiteracy

Margaret Griffioen

ST. CATHARINES, Ont. (*Canadian Printer and Publisher*) — A special foundation for raising funds to combat illiteracy in Canada is being sponsored by Coles Book Stores Ltd.

The Canadian Give the Gift of Literacy Foundation will work to increase public awareness of the problem of illiteracy in Canada and to raise money for literacy groups. Foundation staff estimate that one out of every five Canadians has less than a Grade 9 education and is considered functionally illiterate.

Public contributions will be encouraged through 1,000 special book-shaped coin boxes that will be placed in book stores across
book stores across Canada. The campaign will also solicit funds from the publishing industry and other industries.

Coles has donated $20,000 to cover the initial costs of the campaign. "We've been trying to find a program that acknowledges the critical literacy problem in Canada," said Coles' President, William Ardell in an interview with *Canadian Printer and Publisher*. "This campaign offers a vehicle which is in keeping with what we wanted to do. Coles has offered the start-up capital; however, others in the industry must make their own contributions as their resources allow."

The Telephone Pioneers of America, Region 1 — *Canada* and *The Book and Periodical Development Council* are partners in the project.

The foundation hopes to raise $100,000 this year and match that amount each year for the next two. In the first year, half the funds raised will be given to three national literacy groups: Frontier College, Laubach Literacy of Canada and Movement for Canadian Literacy, to be used to develop and produce literacy materials for students, tutors and teachers.

Chinese-Canadians have numbers but not clout

Marian Van Til
(from a report by Wing K. Yung)

TORONTO — There is a new type of Chinese immigrant in Canada, a recent study shows. Chinese now coming to Canada are often business people and entrepeneurs with international business links rather than presiders over family-run restaurants or laundries. The effect has been that since 1978, Chinese immigrants have poured $3.4-billion worth of investments into the Canadian economy. About 7,000 Chinese immigrants enter Canada annually.

The effects of this transformation in the Toronto area have recently been studied. There is no evidence yet to suggest that the Chinese in metropolitan Toronto have developed any clout within the Canadian political system. However, if they wished to, and voted for candidates as a bloc (which they don't do) they could gain political influence.

"A careful statistical examination of the figures reveals that while there were

Continued on page 4 ...

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"God's Patchwork," a short story by Clara H. Stuart p.10
Volunteers get a job done in Mexico p.12
A priest gives his views on "mixing" religion and politics p.14

Calvinist Contact

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Editorial

Will that be a girl or a boy?

How often have you not heard the question put to expectant parents "What are you hoping for, a girl or a boy?" Sometimes the question is answered with a stated preference, but never with the understanding that such a preference will influence the outcome of the pregnancy. Even those who express a wish are often quite happy with a baby of the "opposite" sex.

The future may see a change in that wishful-thinking situation. A research group in a medical school in Japan has discovered that it can separate X chromosomes (sex chromosomes that carry factors of femaleness) from Y chromosomes(sex chromosomes that carry factors of maleness) in human sperm. The result virtually assures female offspring. In fact, the experiment was secretly conducted on six women who preferred female babies. All six gave birth to girls. Further research is needed to determine the birth of boys.

Our instinctive reaction to this bit of medical science news is both positive and negative. Positive, because we have to admit that whatever human beings discover about this world is basically good. The ability to separate chromosomes has to be a God-given ability. Farmers may welcome the day that artificial insemination will assure the birth of a heifer or of a bull calf. And perhaps the discovery will lead to a breakthrough in human medicine. Our reaction is negative because we don't trust our society with the discovery of splitting chromosomes anymore than we trust it with the ability to split atoms.

Questions, questions, questions

Numerous questions arise about the wisdom of applying this new-found technology to practical living. Do we really want to take the course of determining whether boys or girls are born? This is "birth control" of quite a different nature than we are used to. Are we ready for this kind of genetic and social engineering?

Are you looking forward to a time when the question "What are you hoping for?" is replaced with "What did you decide on?" implying that the husband went to a laboratory to donate sperm, that a technician, after selecting healthy sperm, separated the chromosomes, that the wife went to a clinic at the appropriate time to have the sperm implanted and that the two can now confidently answer that they decided on a girl? The laboratory could as a matter of routine operate on a few extra sperm for purposes of creating either male or female infants and store the two categories in separate bottles so that the wife can go shopping on her own and surprise her husband.

A real threat?

Selective childbearing is not going to be a threat to the survival of the species, unless a modern pharaoh decrees that only female infants be allowed to be born. One can perhaps expect the world's affluent parents to choose for one boy and one girl — the perfect family. For the rest of humanity, the law of averages will help produce an equilibrium of the sexes. But selective childbearing poses its greatest threat to the quality of life and to its spiritual dimension, and for that reason alone should be considered out of bounds, ethically and legally.

With so many decisions to make, the potential for conjugal strife goes up a notch. There will be one more reason to blame the other for the wrong choice. Secondly, yielding to personal likes in the matter of a child's gender trivializes human life. Furthermore, the act of separating chromosomes entails the separation of "making love" and the task of procreating.

But worst of all, humankind will think it has one less reason to look to God for the blessing of having children. Although using God-given techniques does not necessarily take away from God's honour and majesty, the more we *think* we control our own destiny, the more we forget about God and the more we feel we are alone in this universe.

There is some comfort in the midst of all this foolishness. The majority of people in a world still fighting hunger and disease will not be able to afford this kind of technology. And frankly, we think the majority of people will prefer to continue to have children the natural way. It's more fun to say what you are wishing for (if there has to be a preference), knowing full well that the decision is not yours to make, and that whatever the Lord decides to place in your arms will be the best of all possible babies.

A speeding ticket to promote safety

I wanted a picture of an Ontario police officer enforcing the law as part of the "Strict Is Fair" program. The commander of the Niagara Falls detachment told me an officer would take me along in a cruiser so that I could see a radar unit in action. The police are eager to publicize the program.

As we waited near the bridge on the QEW, the officer's favourite spot, I was given an explanation of how things get sorted out inside the cruiser before a speeder is caught. We had to wait only five minutes when the first victim came along at a speed of 108 kilometers in an 80-kilometre-an-hour zone. The officer froze the speed signal on the monitor, threw the car into gear, switched on the rooflights and we were off chasing the offender.

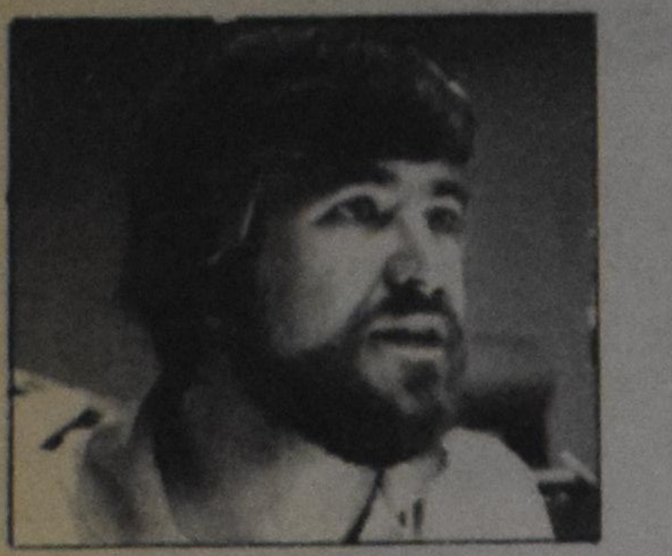
I was amazed to see how little distance was covered by the time the speeding car was stopped on the side of the road. The driver turned out to be a young mother with a child next to her. As the officer looked at her licence, I stood to the side of the car snapping pictures. I don't think the woman noticed, fortunately. As an act of kindness to the driver, the constable wrote out a ticket that showed a lower speed so she would not collect any points against her licence.

Sitting down in the cruiser again while the officer was checking the central records and writing out the ticket, I began to feel bad about her having been caught just because I had wanted a picture for *Calvinist Contact*.

But I reasoned the thing out for myself. She deserved to be caught. The "Strict Is Fair" program is designed to save lives, also that of her and her child, and my coverage of the program was in support of it. Going through the action of catching a speeder, from the vantage point of a police officer, helped me see the value of a task too much resented by the public.

Driving back to the office half an hour later, I made sure that my seatbelt was fastened and that I observed the traffic rules. I wanted to be strict on myself (which is only fair) in order to save lives.

JUST A MOMENT/HERMAN PRAAMSMA



"Public opinion is always in advance of the law." (John Galsworthy, 1867-1933)

There is no denying that public opinion exerts a tremendous amount of pressure. When something takes hold of the Public Mind, it can take on the irresistible proportions of a steamroller. And who can stand before a steamroller?

It is no doubt true that public opinion often causes a change in the laws of the land. The law then expresses the consensus of the people.

But it is a grave error, I think, to hold that public opinion is *always* in advance of the law, as Galsworthy claimed. This is like saying that the wisdom of the collective Public Mind is always correct and will always triumph. The majority is right (!) and ought ultimately to determine the law.

This is, of course, one of the great arguments of those who advocate abortion: the law must be changed to reflect the opinion of the majority. It is the same argument that is used by those who advocate opening stores on Sunday, or those who would force Prime Minister Thatcher to give in on her stand *vis a vis* South Africa.

The underlying assumption is always: the Public Mind can't really be wrong. If most people think a certain thing, do things a certain way, then that must be the right thing and the right way.

Now it doesn't take very much to show that *the opposite* is true as often as not, and that frequently laws have to be passed to *protect* people against the will of the majority. In the old West, lynchings were acceptable in the eyes of most, for a number of offenses: rustling, murder, stealing a man's horse (to name a few) and laws had to be passed to outlaw lynching. In China it was an accepted custom to bind girls' feet for many many years, a cruel and painful thing, until finally laws were passed to forbid it. The majority of North Americans thought that smoking with an acceptable thing, all the same, a law was passed to place a health warning right on cigar and cigarette packages.

Often people agree on foolish and silly things. Because all believed in witches and the evil eye, many innocent, elderly spinsters died in Europe and North America some 300 years ago. The Public Mind is a near irresistable force: it is also often dead wrong. It can produce fashionable tragedies and trendy thinking that leads people astray. It can prevent *real* thought, *real* debate and *real* freedom.

You find the greatest example of public error in the trial of our Lord Jesus Christ, when the multitudes — the general public — cried out with *one* voice: "Away with Him! Crucify Him!"

It is a fearful thing to be a *public opinion maker,* to be in the position of responsibility and authority. What a responsibility to be a journalist, a teacher, a labour leader, a pastor. And what a responsibility for *all* God's children to be called to a maturity that can evaluate, test the spirits and discern what is the good and acceptable will of God.

What a challenge to the Christian community in our days!

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letter

Letter from Israel

As the likelihood of international sanctions against South Africa increases, our government and businessmen are rubbing their hands together at the prospect of the rich pickings to be made from sanctions-busting.

Our ties with Pretoria go back a very long way, and are not at all surprising. After all, we have common problems: theirs are the blacks and ours the Palestinians. And our approach to both lots of kaffirs is much the same.

The arms trade, which lies at the core of our relationship, has been greatly boosted by our past and present sanctions-busting co-operation. It was largely because of our help that South Africa managed to circumvent the United Nations' 1963 arms embargo against it and, in return, Pretoria helped us after France cut off our arms supplies in the wake of the 1967 Middle East war.

Today, despite the UN's second arms embargo against South Africa imposed in 1977, Pretoria is the biggest customer for our arms industry, which has annual worldwide sales of over $1-billion. We're even collaborating in the manufacture of nuclear bombs.

Moreover, we are actively involved in Pretoria's occupation of Namibia, where we're assisting the South African-installed government in their "pacification" program against guerrillas of the South West African People's Organization (SWAPO).

Our links with South Africa also include ties with the Bantustans, although we try to keep these quiet. In Ciskei alone we have about 10 factories; we've built hospitals and provided agricultural and development aid; and we've been training pilots. Last June we hosted what amounted to a state visit by Chief Gatshe Buthelezi, who heads another Bantustan, Kwa Zulu. He departed laden with pledges of aid.

Earlier last year, we received Owen Horwood, the former South African finance minister, who is president of the Development Bank of Southern Africa. Oblivious to our sensitivities on the subject, he gaily told the local press that the purpose of his trip was to "evaluate Israel's role in facilitating the economic development of the southern African independent states (i.e. Bantustans)."

If comprehensive trade sanctions are applied against our friends in Pretoria, we can expect a massive expansion of our trade and other links. An indication of what will happen came last November, when the South African government announced that it was opening an office to handle "unconventional trade" which would flow through "other countries." It's an open secret here that ours is the principal "other country" involved.

We're already highly adept at such "backdooring" operations. For years the South Africans have been sending materials and goods to us for processing and finishing. Then, posing as "Israeli" goods, they are sent on to Europe where they enter duty-free under the terms of our Free Trade Agreement with the EEC. Since last year's conclusion of our free trade accord with Washington, entry to the United States market by our buddies in Pretoria has been eased in the same way.

Since Britain and America are both reluctant to hurt their investments in South Africa, and are both on the best of terms with us, we don't anticipate too much fuss being made in the West over any stepping up of these "backdooring" operations in the event of sanctions being applied.

Reprinted from a photocopy sent us by one of our readers. Source unknown.

Letters

Cleaving unto C.C.

My wife and I have enjoyed your newspaper through the subscriptions of our parents. Now we look forward to receiving our very own subscription!

Keep up the fantastic work (Maybe take it a bit easy on the Dutch section — *ik kan neet wel Hollands verstaan!)*

Rick and Wilma Guetter,
Hamilton, Ontario

Put Redeemer pictures in C.C.

You people are doing a good job there at *Calvinist Contact,* but there has been one thing missing this summer.

Quite a while ago we heard about plans by Redeemer College to put up a new building, and we heard about all of that money being promised and raised.

But we haven't seen any pictures or stories on what is happening there at Redeemer. We only hear rumours about a big house for the president.

We don't live in the Ancaster neighbourhood, so we cannot go for a drive so easily to see the new building. Can you take some pictures and put them in C.C. some time so that the rest of Canada can see what is going on there at Redeemer?

Herman Boer,
Lindsay, Ontario

Response

We have in past issues tried to keep our readers informed about developments at Redeemer. The August 29 issue carried an article on the move into the new facilities, accompanied by a picture. In addition, *Calvinist Contact* hopes to cover the official opening on November 8.

But other than that, we consider it Redeemer's responsibility to provide its constituency with elaborate pictorial detail describing their new campus, including the President's house. Mr. Jake Ellens, Public Relations Director at Redeemer, tells us that the next two issues of *Reflections* will have all kinds of pictures of the new campus. We passed on your name and address to him to make sure that you will get a copy in the mail.

Editor

Pontius' Puddle

News

Ministers provide prayers, funds after post office massacre

EDMOND, Okla. (EP) — Ministers in Edmond, Oklahoma, provided prayers and financial aid in the aftermath of the worst mass killing in Oklahoma history August 20.

A well-co-ordinated ministry network was available through the Edmond Ministerial Alliance, which had training in the spring when a tornado ripped through southwest Edmond, destroying 50 homes. The Alliance's disaster relief fund had a surplus that will be used for victims of the shooting.

Ministers will also offer counselling to victims' families, and to pastoral workers who escaped the gunman's bullets.

Nobody had a pat answer for times like these," said John Benson, a pastor at Henderson Hills Baptist Church, the first minister on the scene. "I just shared God's love with the workers standing there and reminded them that things like this are not made to happen by God, but He allows them for the good of His people. I know some good can come out of this."

Postal worker Pat Sherrill, threatened with losing his job, locked postal workers in a workroom and systematically shot 14 fellow employees with automatic pistols. Sherrill then killed himself. The slaying was the third largest massacre in U.S. history.

"There were no words of outstanding wisdom," said Johnny Meador, pastor of Emmanuel Baptist Church. "They just don't come at times like that. The prayers we had with those families were probably the most valuable things they could get. Without exception, every person I ministered to could handle it easier after prayer. Some were quite hysterical until they prayed. Then they realized God was in control and the world hadn't gone out of whack despite this tragedy."

Mark Hartman, pastor of Henderson Hills Baptist Church, was among those who gathered to minister. "I have to deal with the shock of this myself," he said in a *Baptist Press* story. "I am cast into two roles — the shock of having one of our members, Betty Jarred, killed and then having to fill the role of comforter to others at the same time."

First Baptist Church pastor Alan Day visited the home of Ron Denney, who had moved to Edmond with his wife and son only a few weeks before his wife, Judy, was killed in the post office. "He just talked and I listened," said Day. "What he wanted to talk about was Judy, what a good relationship they had and what a wonderful girl she was. No regrets. No anger. No rejection. He thanked the Lord for their children."

The daughter of Jerry Pyle, a First Baptist Church member who died in the shooting, had a question for Day. "Was it God's time for Daddy to go or was this just a big mistake?" Day told her, "I believe your daddy was in God's hands, and he is now standing in God's presence. Those kind of questions don't mean a lot to him right now."

Check page 17 for our Calendar of Events to see what's happening in your area. The Calendar also provides you with advertising deadlines.

Gideons celebrate 75 years in Canada

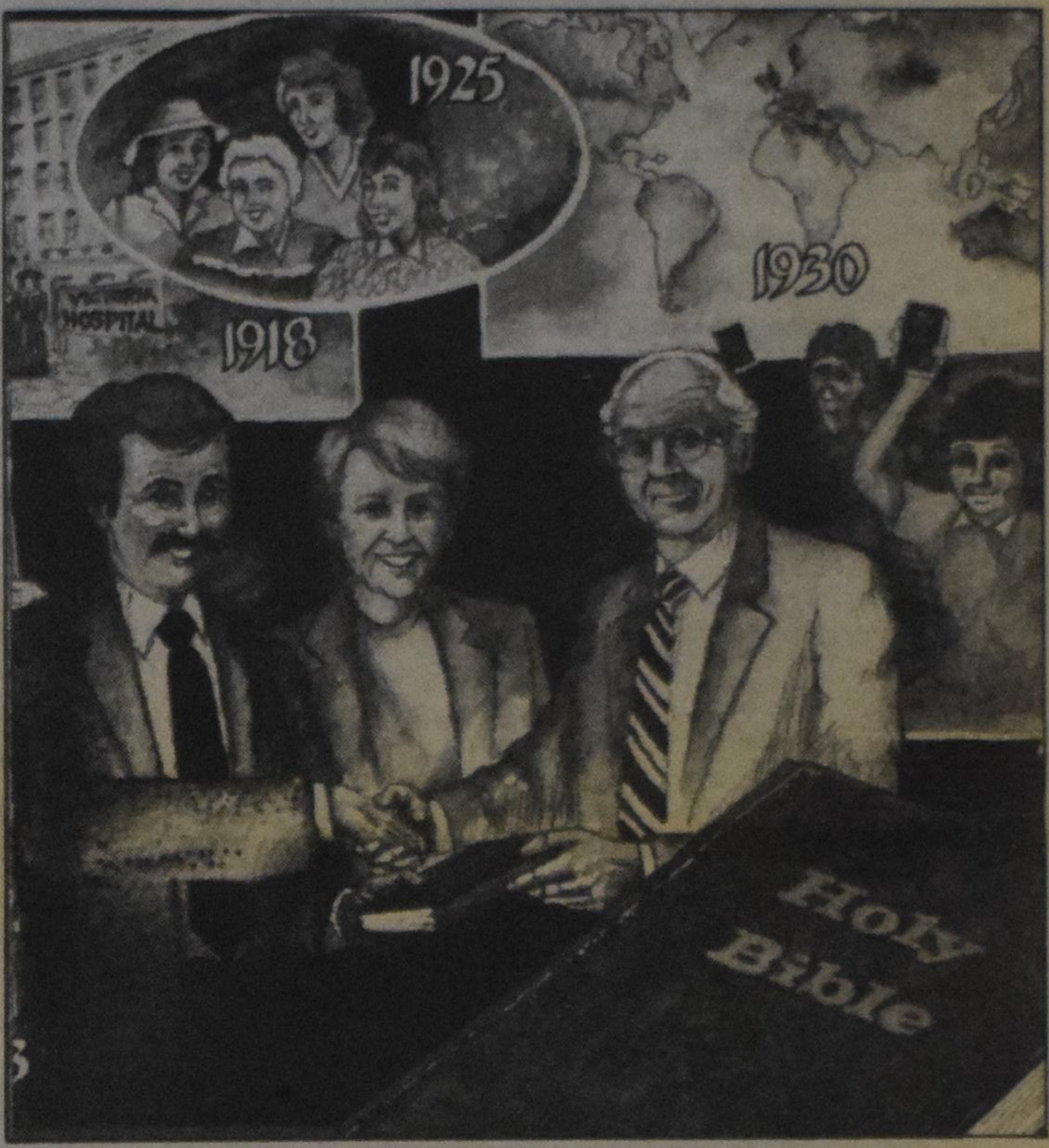
Marian Van Til

TORONTO — This year marks the 75th anniversary of the Gideons presence in Canada. The Gideons are an international scripture distribution organization known popularly for their placement of Bibles in hotel rooms.

It all began in 1898 when two Christian travellers shared a hotel room in Boscobel, Wisconsin. A year later they established an association of commercial travellers "so that they could recognize one another in the course of business, could engage in personal evangelism and carry on some sort of united service for the Lord," according to the July/August issue of *The Canadian Gideon*. In 1911 the Canadian Association was established. Its objective was "the winning of others to Jesus Christ," using three methods: personal witnessing, scripture placement and distribution, and association for service.

Today there are 3,700 Gideons and 2,600 auxiliary members in 320 camps in Canada. About 13-million scriptures will have been distributed in Canada in 1986 (and 382-million worldwide) by the Gideons. The Gideons place Bibles, testaments and portions of the scriptures (including those in foreign languages and bilingual editions) in hotels, universities, hospitals, schools, prisons and with nurses, young people, personal workers, and police and military personnel.

Worldwide, the Gideons' scripture distribution rate is 1,000 every 15 days.



Chinese-Canadians have numbers but not clout

... continued from page 1.
insufficient numbers of Chinese to elect any one candidate to a political office (except Municipal Board of Education Trustees), there were sufficient numbers in many marginal ridings for the Chinese to have directly affected the results of the last municipal, provincial and federal elections," says Wing K. Yung, a political science doctoral student and this year's winner of the Chinese-Canadian History and/or Cultural Fellowship.

Of the 23 federal political ridings in metro Toronto, "ethnic Chinese could have influenced the results of six ridings in the September 1984 federal election," notes Yung. Fourteen of 29 ridings could have been influenced in the May 1985 election. There are six local governments in metro Toronto the Chinese could have altered in November 1985 including seats for one mayor, seven metro councillors/controllers, three hydro commissioners, 15 aldermen and 20 public school board trustees.

Useful study

One difficulty of the study, Yung admits, is that statistical information changes as people move and political boundaries change. It is also difficult to determine the percentage of Chinese turn-out at elections. A general consensus among politicians and staff workers familiar with the Chinese communities holds that turn-out has traditionally been low.

Despite shortcomings, Yung feels the study is useful. First, he says, it "provides a series of basic data in an integrated form for further study and interpretation." It has also alerted the Chinese who feel as if their votes "don't count" to the fact that they have — or could have — more influence than they might think. Yung applies that to other ethnic groups as well. "More active participation in the electoral process," notes Yung, "would be one of the effective ways for an ethnic group to join the mainstream of this society."

As for the Chinese, he says, when their numerical potential is "more fully realized in the electoral process" they will "no longer be a strength without power."

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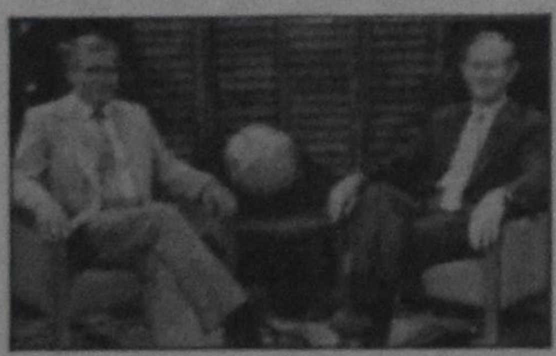

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Pressreview

Carl D. Tuyl

Like a patient with a mysterious disease the government is asking not only for a second opinion, but also for third and fourth consultations. Specialists huddle around the figure of our prime minister as if he were stricken with some obscure blight. Dalton Camp has his political stethoscope hanging from the vest-pocket of his striped suit.

The loss of robust political health, so the specialists agreed, made it impossible for the patient to meet parliament at the appointed time. And so the population added another word to its active vocabulary when the CBC sonorously announced that parliament had been "prorogued," which means, according to my dictionary, "to discontinue for an indefinite time by royal command."

The new session of the House will start on October 1. All outstanding legislative proposals died on the vine. Madame Sauve will deliver the speech from the throne which will contain a new and fresh agenda for government. My personal concern is that the bill which gave the multi-national drug companies less competition will not be re-introduced.

With the saying "ministers too are human," sympathetic parishioners often excuse the clergy's failures and foibles. Well, it appears that our rosewater socialists are human too. I mean they can be bought. Was Stephen Lewis' appointment to the United Nations already an indication of such truth? The appointment of Ian Dean to a high-ranking government position leaves no doubt.

Perhaps that is one of the therapies prescribed by the specialists: buy off your opponents! It works. Dean's absence in the House will give the government some respite. Alas, a poll conducted for *Maclean's* showed that three out of five people polled wanted the prime minister himself to be absent. Permanently, that is. This country (it seems to me) is waiting for Straight-from-the-Heart John.

More than 5,000 public servants in Newfoundland were poised to strike unless their long-standing dispute with the province is resolved. The strike will be about money, but maybe more so a protest against a draft legislation which aims to make strikes by the public service illegal.

I could fill this whole column with current and proposed strikes, which I shall not do, but the strike of the sawmill workers and loggers in British Columbia is too bitter and devastating to be kept out of the news. Cost of that strike is estimated to be about $11-million daily.

There is an interesting dispute in the country about the ownership of surpluses in pension funds. Who owns such surplus? Management or the union? Governments do not themselves abide by the rules set for pension funds. Ottawa, according to current rules, should have set aside $15.5-billion for the pensions of its 330,000 civil servants. You think it was done? No Sir; so says Diane Francis in the *Globe and Mail.*

Non-aligned nations met in Harare (a place I never heard of in my geography lessons) to draw support from each other's presence and counsel. Apart from blistering condemnations of South Africa, the new chairman Robert Mugabe from Zimbabwe delivered himself of a statement which I consider worthy of this week's first prize in statemanship: "Surely the time has come to call mankind back to sanity, to reorder his priorities in favour of life and development, as against death and destruction." Seems to me I have read something like that in a book called Bible.

The Russians suffered another disaster. A passenger liner collided with a freighter in the Black Sea, and there is fear for many deaths.

The Italian equivalent of the Humane Society has appealed to the Pope to stop referring to the devil as an animal. "Do not involve defenceless species in your theological suppositions," they said. Theologians have to really watch what they say nowadays. I thought to have read somewhere that someone called him "the old serpent."

Authorities in several countries are unsure of what action to take against Wolfgang Bindel who set 155 Tamils adrift off the Newfoundland coast on August 11. I think he is guilty of several punishable offences: fraud, false advertising, smuggling, neglect to provide, and probably a whole lot more. If they can lock up people for jaywalking (which is done in our land, and I am not kidding!) we should be able to get this character off the seas and into one of our penal institutions for at least a couple of years.

Cameroon was in the news again, not because of its recent catastrophe, but because the country bought 12 fighter-bombers and other military planes from Israel. You would think that they had different things on their minds there.

Why is it that we always have the poor with us? Because we insist on beating poor plowshares into deadly projectiles. That's why!

I salute all those who again take up the task of teaching. May they have the patience of Job, the courage of David, the endurance of a saint, and may greedy fingers stay out of their pension funds.

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

O.P.P. get results with strict enforcement

... continued from page 1.

Wasylyk says that every holiday weekend this year has seen a reduction in accidents compared to last year. Provincial Constable Mike Gula of the Niagara Detachment thinks that the heavier flow of traffic ironically also contributes to fewer accidents. Heavy traffic means slower traffic, he explains.

Further statistics on the Labour Day weekend show that there were 287 personal injury crashes with 474 people injured. This too is an improvement over last year. "Strict Is Fair" program resulted in 493 12-hour license suspensions; 418 charges for impaired driving; 25 criminal code charges; 8,991 highway traffic act violations (speeding, rules of the road, seatbelt and following too close).

In spite of increased traffic

What makes the department and Wasylyk personally very happy is that the reduction of accidents has taken place while the traffic has been increasing over the past years. This year's increase was five per cent in some areas. When the total number is five and a half million vehicles, that increase is significant, Wasylyk points out.

He attributes the increased traffic to a number of causes: improvement of the economy, lower gasoline prices, more women in the workforce, boom in teenaged drivers, increase in U.S. tourists.

The media has been very helpful, says Inspector Wasylyk. "Deterrence works best through rigid, strict enforcement and through public awareness of such enforcement."

Commissioner Archie Ferguson indicates in a news bulletin sent out by the Ontario Provincial Police that "this summer the Ontario drivers' response to traffic safety initiatives by all police forces in Ontario has been very rewarding." He expresses his sympathy to those families who have lost loved ones through tragic car accidents this summer and "pledges a maximum effort by his officers to minimize any further loss of lives on Ontario's highways."

salt and pepper

Our version of the metric system has left me speechless, well ... almost. For example: I have two boxes with soap powder, on the one it says: size 6 litres, contents 2.4 kg., on the other it says: size 5 litres, contents — get this — 3.1 kg. I can't believe my eyes. How much soap did I really buy? I don't have a clue! Isn't it about time that someone sorts out this mess? And while they are at it they should also look into the weights and measurements used in recipes and patterns. After all, who wants to figure out millimetres and milligrams and such when there are perfectly good centimetres and grams around. I called the Ministry of Consumer Affairs (toll free) and complained; you should too!

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

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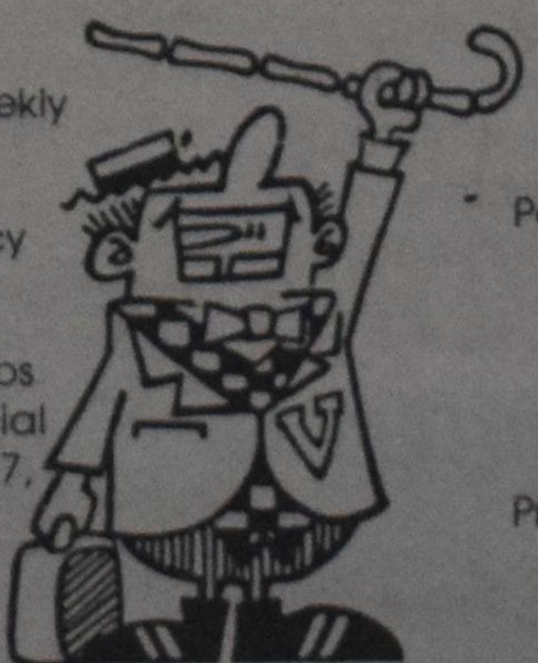

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Church

Marian Van Til, page editor

Canadian missionary returned from the Philippines tells of dream come true

Bill Fernhout with Filipino children.

GRAND RAPIDS, Mich. (CRWRC) — "I miss the work — I remember the people and wonder how they're doing," says Bill Fernhout, after 14 years of serving with the Christian Reformed World Relief Committee (CRWRC) in the Philippines.

"But it was a dream come true to have Filipino Christians take over the community development I was doing," he adds. "The church is really growing fast there and the members have fine talents."

Fernhout, 40, recently renewed ties in the Alberta area when he and his family visited his mother, Grace Fernhout in Edmonton, and churches that supported his work through CRWRC.

It was 1972 when Bill and his wife Dorothy left Alberta for the Philippines. He had worked for two years with retarded children at the Alberta School Hospital in Red Deer after earning an associate degree in community services at Mt. Royal College in Calgary. Dorothy had taught second and third grades at Lacombe Christian School for three years.

"We went with the two of us and now have come back with four children born in the Philippines," they smile. "Michael, 13, Kristen, 11, Carmen, 8, and Matthew, 6, are busy adjusting to many changes."

That they may see Jesus

The Fernhouts witnessed a remarkable change just before leaving the country of 7,000 islands and 50-million people. "It was exciting for us to see the revolution," they say. "Mrs. Aquino believes that the poor must be enabled to help themselves, and that's the belief behind CRWRC as well. That's what our work was all about, to help them help themselves that they may see Jesus."

In his first 11 years in the Philippines, Fernhout served on Negros Island. He started feeding programs for malnourished children, trained workers to set up nutrition education classes for mothers and arranged with the government to provide resources.

In 1976 the Christian Reformed Church of the Philippines organized, and Fernhout began training deacons to care for the very poor. He preached about stewardship, developed a deacon manual, organized church seminars, and tried to be a model deacon himself. "It was my dream to have the deacons take over the work, and they did," he says.

Fernhout continued working with deacons, but on the island of Luzon during the last three years of his stay. "We spent much time in a squatter village on a garbage dump in Manila," he says. "People scavenge through the garbage to make a living on less than a dollar a day. Disease and distress are rampant because of the bad housing, poor sanitation and ever-present malnutrition.

"One woman called me into her house to look at her child. I fell through the floor — maybe because I was overweight, but the floor was in very bad condition. A blanket of flies moved, and underneath it was the child whom I hadn't been able to find at first. So you can imagine what living conditions are for people like this."

The power of prayer

To combat those conditions, CRWRC worked with the village leaders to establish sanitation, nutrition and income-generation programs.

"We helped families with small loans for piglets, for example," says Fernhout. "They raise the piglets for four months. Pig food is readily available at the dump, although we taught the people to boil it first. They pay back the loans as soon as they sell the fattened pigs; they use the profit for their own needs."

Now, Filipino Christian deacons like Christina Plazo, Rose Reyes, Amy Javelosa and Aling Ching Sanchez carry on the community development programs. Fernhout says, "Women are the first to be attracted to the church, and they become dedicated workers."

Fernhout will continue his Christian service, but in Byron Center, Michigan, where he is minister of pastoral care and outreach for the First Reformed Church. Dorothy Fernhout, who was principal of the first Filipino Christian school in Manila, plans to resume her teaching career.

"We'll never regret our years in the Philippines," they say. "We'll never be the same. We believe more in the power of prayer. God never failed us."

Rime or reason

I am no dogmatician
yet this I do maintain —
that by earnest contrition
I am born again and again.

Sy Nodd

While planning his vacation
Pastor Pete wondered aloud:
What about the Galatians
should Paul have gone this
route?

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Pastoral Pondering

Labels

Ralph Heynen

I would like to share a few thoughts on "labels." Everything you buy in the store has a label on it. In life in general we have a tendency to put labels on things, on events that take place and on our home town or church. But most of all, we put labels on each other. That's sort of a favourite parlour game among Christians.

There are various kinds of labels we use. There are labels of temperament. We talk about a person being melancholic or having a tendency to look at the dark side of life. There are emotional labels: Oh you know that person, she's always nervous or a bit scared. He's neurotic or a perfectionist. We label, and labels stick.

101 "Christian" labels

Doctrinal labels are most popular today, especially in evangelical circles. When you are in a part of the country where there are no churches of your own persuasion, you look around and try to determine what church you want to attend, or what group you want to associate with. You find that one is tagged a liberal and another conservative. Today there are also neo-evangelicals. Now that is a little different than just being evangelical. It is a more modern approach — evangelical, but with certain modern tendencies.

And then there are the conservatives or the ultraconservatives, and there are a host of shades in between. If a person mentions the sovereignty of God too much, we're liable to label them Calvinists. If they talk about election, we say they are ultra-Calvinists. People who seem to be rather uneasy about church organizations and don't speak too favourably about them, fit the "congregational" label. Or, maybe we think of the Brethren or the Mennonites, or other people who don't lay a great deal of emphasis on the organization of the church. We can also talk in terms of the book of Daniel, Revelation and Ezekiel and stress those things, and pretty soon we say that person must be a premillennialist. If a person sets forth various distinct eras in the history of revelation in the relationship between man and God, they are called dispensationalists. Others are labelled charismatic.Then there are fundamentalists and neo-fundamentalists. Whatever they are, these are labels you can attach to another person.

Be careful how you label *me*

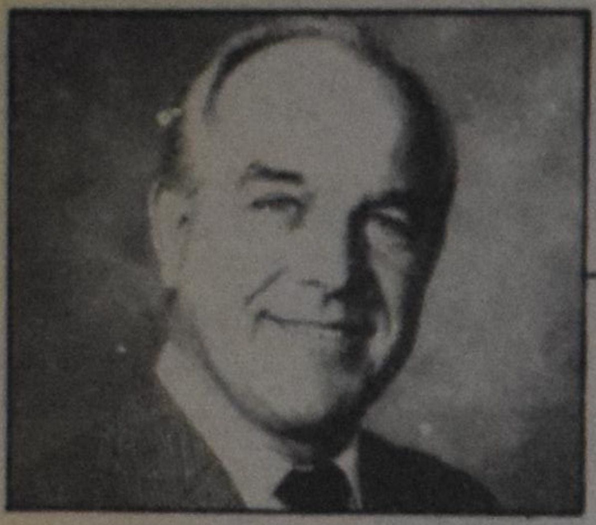
When it comes to labelling yourself, it's quite a different story. I dare to call myself a Calvinist, but I immediately try to emphasize that Calvinism doesn't necessarily mean what a lot of people think it does. It doesn't mean that the only thing we think about is "election" and "reprobation." Calvinism means a lot more than that. In fact, I think that we can wear the title of Calvinist rather proudly because it takes a rather broad view of life. It has a tendency of looking at the doctrinal significance of things, but also their practical value. It looks upon the interpretation of Scripture as being basic to it all, but also the meaning that it has for everyday life. When you hear people describing Calvinists as being puritanical, very firm, and condemning sin, that isn't necessarily being a Calvinist. A Calvinist can be a wide variety of things, and I'm always thankful that within the Reformed circles there is room for those who have rather a wide divergence of opinion, they don't have to be labelled "liberal" or "conservative" or whatever.

Actually, this labelling business is not only a religious matter. If we are Caucasion and talk about black-skinned people, we have a tendency to describe them as being a certain type of person. We forget that the colour of the skin is not the important factor in labelling a person. (Actually, only one-fifth of the population of this world is white-skinned. The rest are varying shades of other colours. Why should whites consider themselves to be better just because their skin is light-coloured?)

Look on the heart

The real question about labelling people is that we are describing what we see — the outward appearance — we are not really getting down to the heart of the individual. Who is that person and what are they? I want to have people see me not as conservative, liberal or fundamental, but as one who is truly interested in serving his Lord in the best way he knows how. God doesn't judge us according to labels. He knows each one of us by name — not by labels. I like that thought.

Ralph Heynen is a retired Christian Reformed minister living in Wyoming, Michigan. He was a chaplain at Pine Rest Christian Hospital, Grand Rapids, Michigan, for almost 30 years.



Canadian Church Scene

Census, punishment and compensation

Jacob Kuntz

1986 Canadian Census

The *War Cry* of May 31, 1986, expresses indignation about the fact that the Canadian Census, which was held on June 3, did NOT ask the *religion* of the respondent. That question was eliminated "to help reduce costs as well as lessen the burden on the respondent" (as a government information sheet says). The *War Cry* makes the following comments with regard to this omission:

In spite of the intention to secure complete information about the populace, is this amendment to the census questionnaire an indication that government officials think religion has a marginal place in society? Have the people at Statistics Canada decided that the force which motivates much of the good work done by religious groups in this country is of less importance than the number of rooms in a house, what type of heating the house has, or who pays the rent?

In deciding to ignore religion, the government is acting as if there is no religion, and discounting one of the foundations of this country, as well as providing an incomplete database from which government decision-makers draw information.

The work of God will, of course, continue unhindered. The gospel will be preached; the poor, the homeless, those in prison and all in need will continue to benefit from the warm concern and practical help of people who are motivated by the love of God.

But on a day when many other aspects of national life [were] tabulated, a person's faith ... no longer matter [ed], even though the question of a person's religion has appeared on Canadian census forms since 1871.

Canada must not forget its Christian heritage. It is no advantage for a country to cut herself loose from its roots. There is no cause for anyone to be ashamed of the Christian influence in the country.

Members of parliament need to know how you feel about this unannounced omission from the 1986 census form. They need to know that religion has more than a marginal place in society.

Death Penalty

Will the death penalty again be introduced in Canada before long? That's a much-debated question these days. Mennonites in general would not be much in favour. An item in the *Mennonite Reporter* (April 14) informs us that "people following political developments relating to capital punishment do not expect it to be reinstated in the immediate future." The article has the following to say:

Nevertheless, Mulroney and other senior cabinet members oppose capital punishment and are expected to try to stall the process, perhaps with procedural devices. Staff at the Church Council on Justice and Corrections (CCJC) believe that if it comes to a vote in the House, it will be reinstated. The CCJC is therefore encouraging abolitionists to write to their MP's and to Mulroney now, in the hope that this will persuade the government to keep it from coming to a vote. Some argue that even if the House does reinstate the death penalty, Mulroney would then use his prerogative and commute the sentences.

Settlement I

In 1984, Pope John Paul II visited Canada. However, his trip to Fort Simpson (N.W. Territories) had to be cancelled, due to poor weather conditions. That was not only a big disappointment for many people in that area who had hoped to meet him, but it also meant a considerable financial loss, since the preparations for the visit had cost a lot of money. But don't worry: the losses were covered by insurance! The *Catholic Register* (May 10) points out the following:

Settlement of $256,189 on an insurance claim resulting from cancellation of Pope John Paul's scheduled 1984 visit to Fort Simpson, N.W.T., has been announced by the Canadian Conference of Catholic Bishops (CCCB).

The negotiated settlement covers $51,934 of the losses by the Fort Simpson papal visit committee, $106,500 by the diocese of Mackenzie-Fort Smith and neighbouring dioceses, and $97,755 by the CCCB itself. It is subject to a $50,000 deductible clause, shared proportionally, for a net recovery of $206,189.

On September 18, 1984, fog presented the Pope from landing at Fort Simpson to meet with native peoples assembled there.

Early in 1984, the CCCB, co-ordinator of the Pope's 12 day, coast-to-coast Canadian tour, purchased a special insurance policy to cover the losses that would result if all or any part of the papal visit could not be completed after large sums had been spent on preparations.

The policy was considered unusual by the parties covered and by the insurance broker, Reed Stenhouse Limited of London, Ont. It was the first time the North American Insurance industry had covered an entire papal visit. The Fort Simpson settlement is also the first of its kind for the policy holder.

Settlement II

The matter of compensations for Japanese Canadians, of whom in B.C. some 20,000 were uprooted and placed in internment camps in 1942 (they were allowed to return to the coast in 1949) does not easily go away. Multiculturalism minister Jelinek has said that there will be no financial compensation, only an apology. The (Anglican) *Canadian Churchman* of May 1986 does not agree with the solution of "only an apology":

In the early '80s a Canadian parliamentary committee recommended redress in some form. However, former prime minister Pierre Trudeau shrugged off the recommendation.

When he was Opposition leader, Brian Mulroney said that under a Conservative government compensation would be paid.

Now his minister is shrugging off that pledge.

The National Association of Japanese Canadians wants the federal government to enter into negotiations over three issues: acknowledgement of government wrongs; establishment of a formula (not dollar-for-dollar) for compensation; and a review of emergency powers legislation to protect future minorities.

Nothing, of course, can fully recompense Japanese Canadians for the humiliations, the hardships and the losses they endured.

But compensation would provide a compelling warning for any Canadian government that in future tries to deprive a minority of its human rights.

It is time for Prime Minister Mulroney to overrule Mr. Jelinek and start negotiations with the NAJC. Only when compensation has been paid can Canada close the door on this shameful episode.

Region halts for noon-hour prayer

YOUNGSTOWN, Ohio (LFM) — Much of the regular daily activity in Ohio's Mahoning Valley temporarily ceased at noon on Wednesday, August 20. The region's three network television outlets and its 12 radio stations simultaneously broadcast at 11:59 a.m. the minute-long "Shower of Prayer" to a live audience estimated at 230,000.

Evangelist Leighton Ford, who was in the midst of a week-long "Celebration of Hope," prayed for God's guidance and blessing on the economically hard-hit region and for unity and reconciliation during the uncertain time. Since 1976, the area has lost 20,000 jobs in primary metal industries, and, in recent weeks, thousands of steel company retirees and surviving spouses received word of possible loss of pension, medical and life insurance benefits because of the LTV conglomerate's impending bankruptcy.

Mayor Patrick Ungaro of Youngstown, mayors of the region's municipalities, county officials, leaders of all major banks, business, industry and labour backed the appeal to prayer. Ford said that he was impressed with the region's united spiritual response to the economic problem. He said, "This kind of media co-operation is a first in our campaigns. I pray that thousands may find hope through God."

Church news

Christian Reformed Church

Called

— to Medicine Hat, Alta., Cand. Roger Sparks

— to Kincardine, Ont., Cand. Thomas Baird

Accepted

— to First, London, Ont., Rev. Wayne Brouwer, missionary to Nigeria; ministerial credentials, Iron Springs, Alta.

— Missionary to Central America, Bethel, London, calling church, Cand. Eric Pennings.

— to Dresden, Ont., Cand. Jake Binnema, Jr.

— to Penticton, Ont., Cand. Adrian Van Giessen

— to Ancaster, Ont., Rev. Bernard De Jonge of Exeter, Ont.

Declined

— to Frankford, Ont., Smithville, and Westmount, Strathroy, Ont., Rev. Wayne Brouwer of Nigeria

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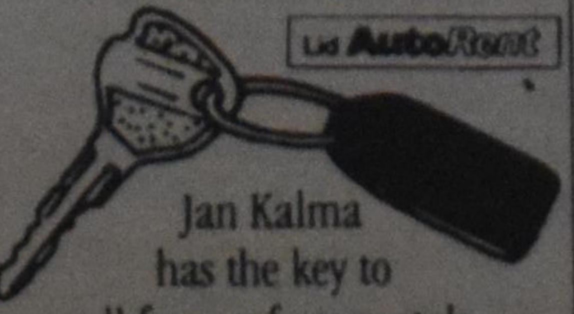

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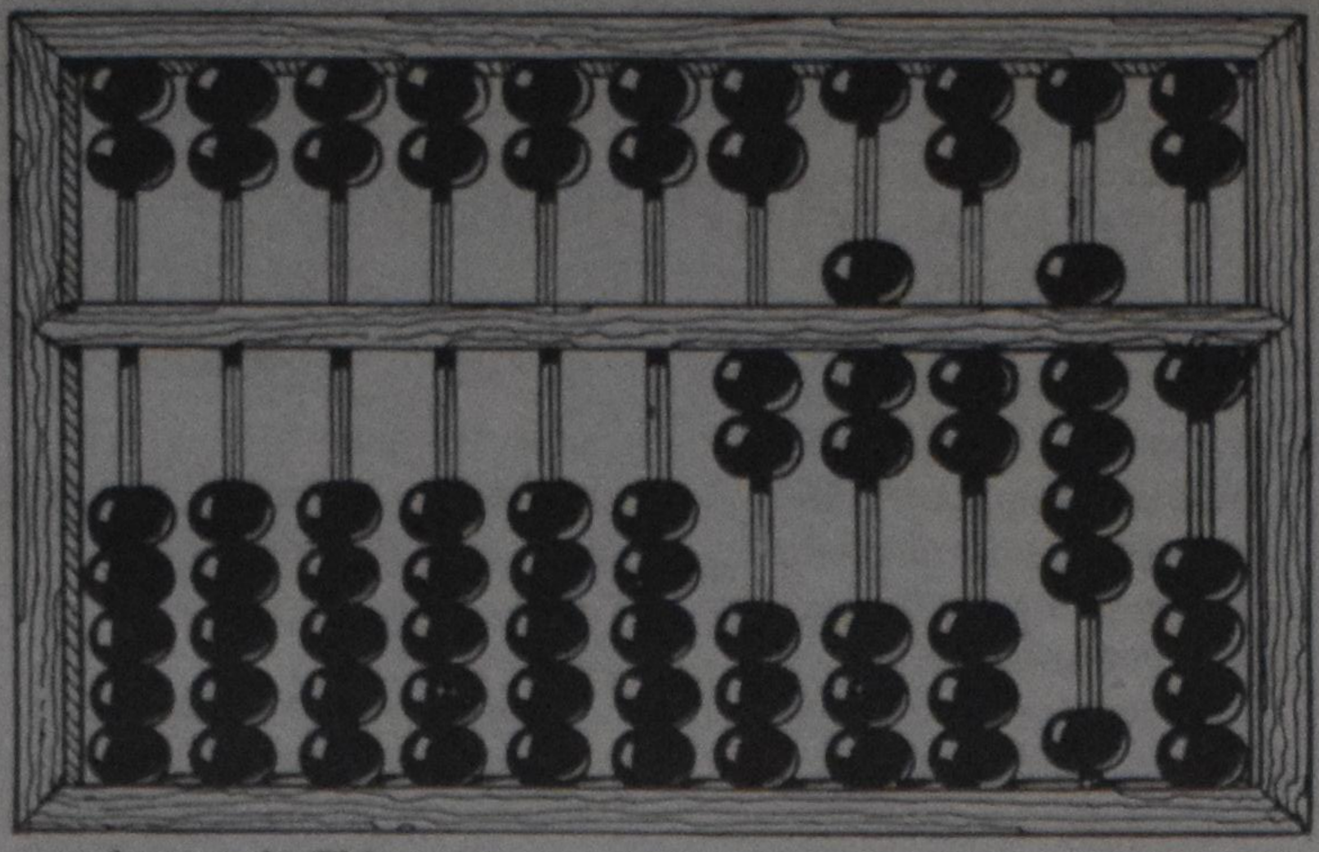
Education

Margaret Griffioen, page editor

The abacus: a modern-day favourite!

Margaret Griffioen

Beside some sophisticated computers, in a special case behind glass, sits an abacus. Above it the words, "In case of power failure, use this."



Although not in popular use in North America, it is still an essential business tool in China, Japan and the Soviet Union. In the hands of an expert it can perform addition and subtraction faster than an electronic calculator, and can compute long division and multiplication problems with more digits than a hand calculator can accommodate. An abacus is no more than a counting board with counters sliding in grooves or attached to parallel wires or rods.

Who uses it today

In China, teachers cannot be certified until they master an abacus or as it is called there, a *suan pan*. Students are drilled in the third and fourth grades on how to use the device and receive advanced training if they go on to accounting, technical or vocational schools. It is also the main calculating tool for storekeepers in China.

In Japan the abacus is called a *soroban*. In this country its use is beginning to lose popularity with calculators gaining in sales each year. Although learning the operation of an abacus has been a manditory part of the Japanese education system for more than a century, today only 10 hours of instruction are given in the third grade. However, thousands of pupils flock to special schools called juku, for hour-long training sessions three times a week. There are over 60,000 such schools now operating in Japan.

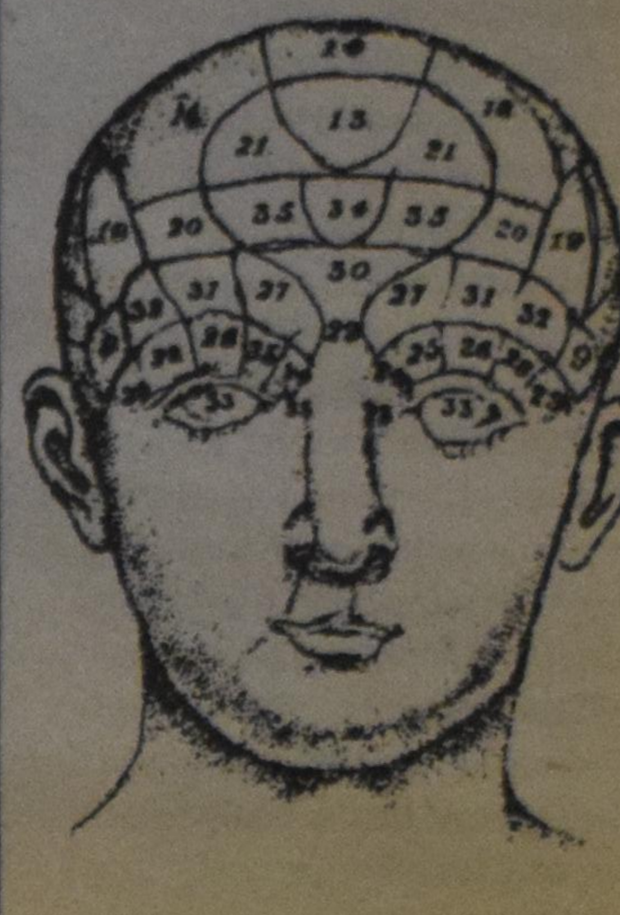
In the Soviet Union the abacus first appeared in the sixteenth century, and is known as a *shchyoty*. Although not taught in the education system, it is still in wide use, as electronic calculators are difficult to obtain.

Where it came from

Various forms of the abacus can be traced in many parts of the ancient world. The counting boards of Greece and Rome consisted of a slab of wood or marble, or sometimes, a piece of cloth or parchment on which parallel lines were drawn. The calculations were done by moving pebbles or other counters back and forth on the line.

Medieval counting boards were often checkered, which explains the origin of such words as check and exchequer.

The Chinese originated the concept of beads on rods, but there are references to grooved devices in early Roman literature as well and several Roman abacuses, similar in structure to the Japanese soroban, have survived.



How an abacus works

(From Discover, May 1985)

Calculations can begin at any of several points along the abacus. But in every case the counters on the rod selected to serve as the starting point stand for units of one. Each succeeding rod to the left represents the next higher power of 10. Each of the four counters below the horizontal bar, in the region the Japanese call earth, counts as one unit of the rod's value (10, 100, and so on), while the single counter above the bar in the region called heaven, equals five times that value. Only beads pushed up or down against the bar are counted.

Tabulations are always performed in a left (or highest value) to right sequence. (The procedure is reverse on the Chinese suan pan.) To add two numbers, a user slides markers of the value of the first number against the bar, then, beginning with the rod farthest to the left, adds to it the digits of the next number. Subtraction is done similarly. Multiplication and division, which are somewhat more complicated, call for dividing the abacus into several separate zones, which hold the multiplier or divisor, the multiplicand or dividend, and the answer. Calculations can be carried out past the decimal point to as many places as the size of the abacus allows.

On teaching mathematics

(Marlene Ensing in the John Calvin Christian School, Guelph, Newsletter.)

Mathematics is a joy for some students and a lot of endurance for others. Math has to be more than the knowledge of myriads of number facts, and the ability to work different computations.

Creation is subject to the laws of God. We can use number and mathematical processes to unfold the mystery, the order of God's world. Numbers can help us to express our discoveries meaningfully. How do we put meaning in math teaching and learning?

Math textbooks often include pages of questions to be solved. Practice is necessary, yet far too many students can do all the math computations, but are unable to apply their math skills in other areas.

At the lower grade levels, math should make use of a lot of physical objects for counting, sorting, making sets, etc. Math work should start with objects, and then go to numbers on a page. Students have to learn that numbers represent *something*.

At the upper grade levels, students have to learn problem-solving skills. Can we teach our students to draw out the numerical aspect of a situation, work with the numbers involved, and put the solution back into the total picture?

Students should be using their math skills across the different areas of the curriculum, so that math becomes a tool for their use, rather than an isolated subject area. We have to teach our students to discover structure and pattern in the world around them; to express it orally, verbally and numerically — possibly in chart graph or just plain numeral form.

Calculators: Changing the face of math education

Margaret Griffioen

"A century from now people will gasp when they learn that six to nine years were spent getting good at paper-and-pencil arithmetic. They will ask, 'Didn't they have calculators?'," says Zalman Usiskin of the University of Chicago in a recent article in the *Globe and Mail.*

The article calls Zalman's position, "radical," a point of view which says our "mental calculator should rot. It (the brain) was only used (in past centures) because we couldn't do mathematics without burning the tables and procedures deep into our brains."

So-called "middle-of-the-road" views defend still learning basic calculation skills by saying they are necessary to let a person estimate whether the calculator's answer is correct. *Globe* writer Stephen Strauss says that "this is a logical point, but one which pales as the talking or print-out, solar-powered calculator wiggles its way into the market-place.

"Since the calculator will tell when your fingers have fumbled, designing math education as a kind of machine backstop probably is silly. It is like training farmers to plow with horses in case their tractors get stuck in the mud."

A matter of promotion

The *Globe* article argues that computers have gained in popularity due to better promotion work than was ever given to calculators. "It is curious that many who questioned the educational value of calculators in mathematics education of elementary school students have no reservations about putting microcomputers in every elementary school classroom."

Although computers are useful, if they lose their value "you can put them in a closet, wait six months and then try to unload them at the next yard sale" without much harm to the child, says University of British Columbia professor, Walter Zsetela.

A new face to education

Zsetela argues that "if you stop teaching kids to add, substract, multiply and divide — if you tamper with the sacred basic, computational skills — it is not clear how you can reverse the process. You have raised a generation that can read and write and punch keys in calculators. That's scary. It's like the first generation of intellectuals faced with the realization that the availability of paper and printed material meant that you didn't have to memorize books. Not only did the 2,000-year-old discipline of 'memory' fall into oblivion, but the definition of what it meant to be educated changed."

A strong proponent of "problem solving skills," Dr. Zsetela expressed concern in the *Globe* that students will only be taught the mechanical operation of calculators. Zsetela expressed a need for direction in the "calculator-based math revolution."

"How good are teachers, particularly primary teachers, at taking part in a concept revolution in mathematics? In many cases our mathematical capacities lie in just repeating the techniques we learned," says Marilyn Suydam, who gathers calculator information from around the world.

"So what we are left with," says Strauss, "is that the structure of math education is unravelling before our eyes … and when the calculator does uproot the old arithmetic rack, my laughing eye will cry a little too. I know that old (torture) rack; I suffered on it and now cannot separate the pain of learning from the learning itself."

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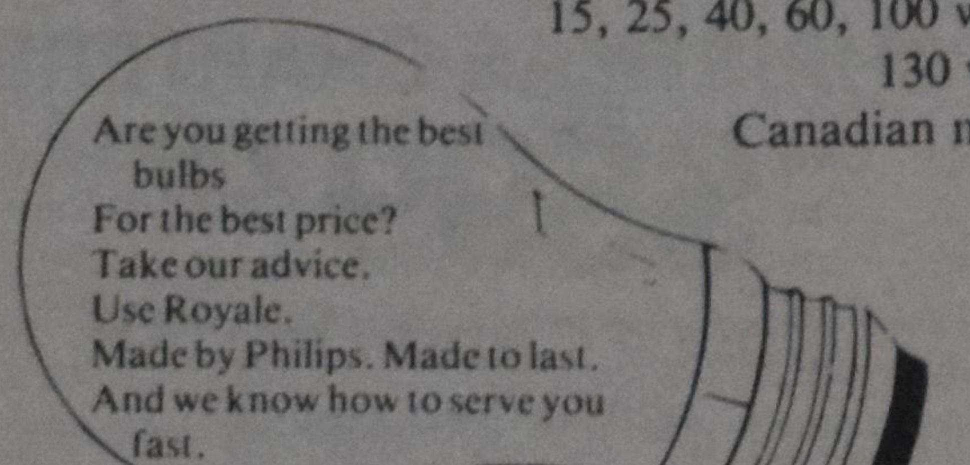

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Youth

Troubled teens give as well as receive

LONDON, Ont. (MCC) — "I know you make rules because you really care about me. My parents try to do that now too, but, I don't know why, I just don't listen to them. I'm just not used to it, I guess."

As she talks, the 15-year-old blonde fixes vegetables for lunch at the London Teen Girls Home. She's been here before, and came back again last night, after an attempt at returning to live with her family. It didn't work out, and after a while she just left — hitchhiked to Toronto and lived on the streets for a while, using an alias, until the police picked her up and sent her home.

The Teen Girls Home is more than a safe refuge for her. It's a place where she knows she'll be surrounded by the sturdy mixture of love and discipline she needs to get her life straightened out.

Girls learn to open up

For Ruth Preston, who recently completed a two-year MCC voluntary service assignment at this church-sponsored group home, the 15-year-old is a lot more than just another troubled kid. Like most VS workers, "the opportunity to help others" was part of Ruth's motivation for doing service. But what surprised her about the assignment was how much the experience changed her — and how much she received in return from the girls she came to know and love.

"The best thing was being liberated to talk about your feelings, and getting hugs and acceptance from everyone."

The most difficult part, she adds, "was having to lay down the law. It hurts to discipline people you love, but I know it's important.

All of the approximately 25 teens who pass through the group home during a year face serious family breakdowns that make it difficult or impossible for them to live at home. Few have been living in their original two-parent home and most have experienced grief due to death or divorce. Many have suffered incest or abuse, and more than half have abused drugs or alcohol. Some come from nice, middle-class homes where there is a surfeit of material goods but a lack of parental interest and discipline.

"A lot of hugging"

When they come to the group home (always by their own consent), they're "usually very scared and quiet," says Ruth, a member of the Hopeville United Church in Dundalk, Ontario. To bring them out, the staff members work hard at encouraging everyone in the house (including each other) to share their feelings and thoughts openly. Love is expressed often: "We do a lot of hugging."

Ruth admits that it was hard at first to make herself emotionally vulnerable in this way, though it brought unexpected joys. "Two of my grandparents died while I was here, and the girls could help me with that," she recalls. "That's really neat, because that completes the relationship, rather than being one-sided. It gave them a chance to give, too."

As a member of the staff team (which also includes a number of professional social workers who do family counselling with the girls and their parents), Ruth took on a variety of daily tasks: everything from keeping the files in order, to supervising supper, to helping the girls with their homework, to "situational counselling" — dealing with social and emotional crises as they arose.

Modelling a healthy lifestyle

A big challenge for anyone working with young people like this, Ruth says, is to model a healthy and mature way of life, and to keep on loving them "not for what they do, but what they are." It can make a big difference in a resident's life to realize, as one put it, "when I screw up, you guys still love me." And, in terms of Christian witness, it's that kind of love that also makes the greatest impression.

"The girls and the staff know where I stand in my faith," says Ruth, "and they feel comfortable in asking me things like, 'what does the Bible say about that?' or 'why did God let my two brothers get killed in an accident?'

"They see it not just by what I say, but by my lifestyle. It's not just not swearing or taking drugs, but in how I love."

Looking back on her time in VS, Ruth remembers it as an often difficult, but rewarding experience that expanded her understanding of the meaning of Christian life and service, "I think God is really using Teen Home to change a lot of lives."

Photo: MCC

Ruth Preston, right, talks with a resident in the kitchen of Teen Girls Home, London, Ontario.

The Eskimo game

Willemina Zwart

He stood staring with wide eyes at the children jumping on the caribou hide trampoline. Jumping up and down and up and down and then it was another child's turn.

"Would you like to try?" a voice asked behind him. As he glanced behind himself, he saw his teacher.

She softly grabbed hold of his hand and gently pulled him forward. After a slight hesitation, he crept silently behind his teacher for security.

"Hello teacher," greeted one of the Eskimo students. "Is break over already?" All of the eyes turned expectantly toward her.

"No, but here is another boy who would like to play," she replied. Just as he stepped back even more in her shadow, she turned to him. "Go on. It's not hard."

Seeing everyone looking at him, he stepped forward toward the tanned hide. The children holding onto it carefully placed it on the ground for him to get on.

The stretched hide felt smooth and rubbery. Then it was raised up. Some of the other children who had been watching began to play again as if nothing new was happening.

"Well, jump!" urged one of the boys.

Carefully he got up on his feet. His legs felt jittery and rubbery like the trampoline underneath him.

Suddenly he was up. The cool air rushed across his face. His hair felt loose and he was free!

He hit the trampoline again. Up, up, high into the air, twisting and flying like an eagle.

His eyes grew wild with excitement on each ascent. His laughter tinkled out merrily.

All too soon his turn was over. He got off and swiftly ran to his well-loved teacher to tell of his exciting experience.

Willemina Zwart is a Grade 10 student in Strathroy, Ontario. This is her first short story in Calvinist Contact.

"There's a Hole in My Sidewalk" by Portia Nelson concluded a workshop on "Self-Identity and Self-Awareness," lead by Jan De Waal for Grade 12 Sociology.

There's a Hole in My Sidewalk

I

I walk down the street,
There is a deep hole in the sidewalk.
I fall in
I am lost ... I am helpless
It isn't my fault.
It takes forever to find a way out.

II

I walk down the same street,
There is a deep hole in the sidewalk.
I pretend I don't see it.
I fall in, again.
I can't believe I am in this same place.
But, it isn't my fault.
It still takes a long time to get out.

III

I walk down the same street,
There is a deep hole in the sidewalk
I *see* it is there.
I still fall in ... it's a habit ... but
my eyes are open.
I know where I am.
It is *my* fault.
I get out immediately.

IV

I walk down the same street.
There is a deep hole in the sidewalk
I walk around it.

V

I walk down another street.

Portia Nelson

Reprinted from the Edmonton Christian High School Newsletter.

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Newman gives to Nova Scotia kidney group

HALIFAX, N.S. (CP) — The man who starred in *Butch Cassidy and the Sundance Kid* is trying to help children suffering from polycystic kidney diseases.

Actor Paul Newman has donated $10,000 to finance a research project being undertaken by the Izaak Walton Killam Hospital in Halifax and the Nova Scotia Kidney Foundation.

The grant came through Newman's Own Inc., a non-profit organization that uses money raised through the sale of the actor's salad dressing to support charities.

Jim Irvine, executive director of the kidney foundation, said he was reading Newman's cookbook when he saw information about the foundation and the work it supports.

He wrote to Newman's Own Inc. to ask about the possibility of obtaining money for kidney research. He was startled by the response.

"Instead of receiving guidelines from the organization, a cheque was sent totalling in excess of $10,000 Canadian for the project," Irvine said.

Story

God's patchwork quilt

Clara H. Stuart

Frances spread the squares of cloth on the bed and inspected them with satisfaction. Her thrifty nature rejoiced that her supply of material left over from previous sewing projects had provided exactly the right number of 9-inch squares. She would not have been able to squeeze even one more from the scraps.

As usual, she found herself short on cash — but long on love. Her busy hands could take these colourful scraps and put unbounded love into the little quilt she planned to give her sister's baby daughter. On each square she would applique an animal or a toy in contrasting colour. She had the plan carefully worked out. The finished product would be a true work of art.

The ringing of the telephone called her away. In that brief moment a minor disaster struck. She returned to find two-year-old Benjamin holding the scissors and slashing into the precious squares. She removed the scissors from the small hands and turned to assess the damage. Her heart sank as she picked up the two pieces he had cut. She stared at the ruined squares. The whole project was spoiled. Nothing could mend those ugly slashes. What a disappointment!

''Life can never be the same again.''

She gathered her small son into her arms and took him to his bed for a nap. Other tasks occupied her while he slept, but her thoughts kept returning to the quilt. She refused to give up. Somehow she must find a way. Another look at the wreckage brought a smile to her face. Her creative mind saw a means of redeeming the project.

Several days later she spread the finished quilt on the bed with joyful heart. She gave particular scrutiny to a pale blue square with a saucy kitten of navy blue perched in the centre. Who would ever guess that the wide frame of brighter blue around the edge hid a little boy's mischief? She looked then at a small bear trudging up a brown hill with a bright sky behind him. Surely no eye could detect what lay behind that appliqued hill! She gave a satisfied sigh. Her creative hands had taken what seemed quite ruined and transformed it into a thing of beauty.

******

Perhaps as you read of the spoiling of the quilt, some echo answered from your Christian life. With what joy you began your walk with Christ. God had a wonderful plan and you knew He was working it out in your life. But then something happened. What was it? A tragedy of some kind? A friend betrayed you, or maybe you were the betrayer? A loved one died and left a great gaping hole in your life? You yielded to temptation and fell into some sin which spreads a dark blight across your life?

Illustration: Marguerite Witvoet

Whatever it may be, you feel certain your life is ruined beyond repair. You even grow impatient when friends attempt to help with what seems to you only a glib admonition: ''Take it to the Lord in prayer.''

You say, ''Life can never be the same again.''

You are right about that. It can never be *the same.* Remember that the quilt did not come out the same as if Frances had been able to follow her original pattern. Still, take it to the Lord. He won't undo the wrong things. He won't ''fix it back like it was,'' as a child pleads about a shattered toy. He will not remove the consequences of what happened. But forgiveness is there, and consolation and comfort and boundless love. Be assured that the creative hands of the Master Artist can operate in such a way as to produce a life more beautiful than you could imagine.

Nor is it wise to keep looking back and asking, ''What if —?'' What if Benjamin had not slashed the squares; would the quilt have been more beautiful? I don't know. I only see its present beauty. Would your life have been more beautiful if the ugly thing had not happened? I don't know. I only know that in God's hands it can be beautiful beyond belief.

C.S. Lewis spoke of this in *Prince Caspian.* Lucy had disobeyed and brought trouble upon them all. When at last she is confronted by Aslan, she asks to know what would have happened if she had obeyed.

''To know what *would* have happened, child?'' said Aslan. ''No. Nobody is ever told that.''

He went on to tell her that anyone can find out what *will* happen. That, of course, is the important thing. Look forward, not backward. Go forth into the path ahead into which God directs you, trusting Him for the perfection of the plan.

At one time God's people had sinned so terribly that it seemed the plan was ruined forever. But in faraway Babylon where they sat in exile because of their sin, God sent words of comfort and a call to repentance. He renewed to them His promises. Even so does He speak to you. Listen to what He says.

'' 'I will come to you and fulfil my gracious promise ... for I know the plans I have for you,' declares the Lord, 'plans to prosper you and not to harm you, plans to give you hope and a future.' '' (Jeremiah 29:10,11 NIV)

No looking back, then. No wondering about what might have been. Just put the ruined bits and pieces into His mighty hands and watch with wonder the development of the beautiful plan — God's patchwork!

Clara Stuart's articles and stories have appeared in several Christian magazines. She is the author of Hugh Latimer: Apostle to the English. She lives in Marks, Mississippi.

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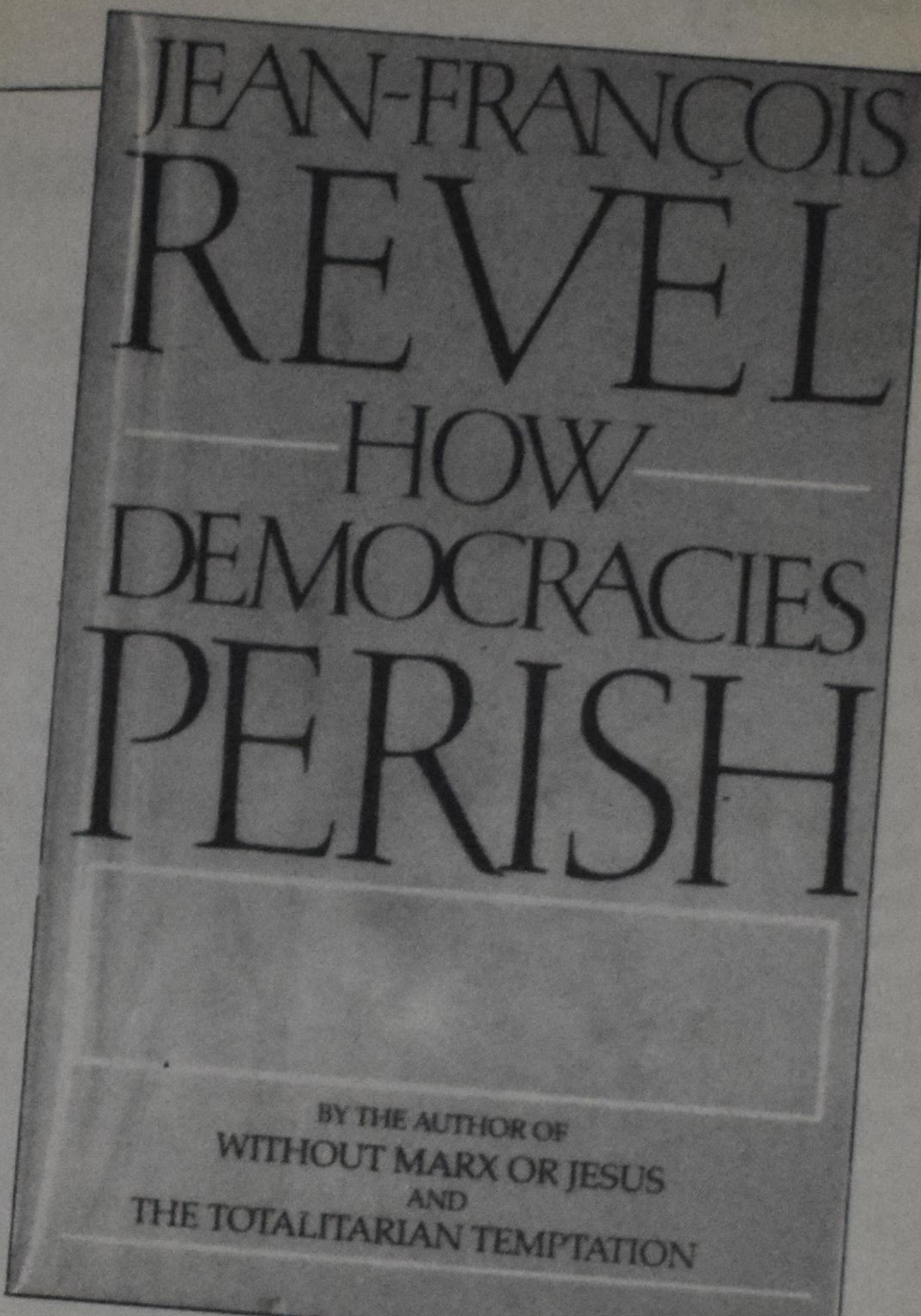
A review

How democracies perish

Ed Vanderkloet

How Democracies Perish is no doubt one of the most incisive and significant books written in this decade. It is a translation of *Comment les democraties finessent*, published in France in 1983. The author, who also wrote the best-selling *Without Marx or Jesus*, must, together with Paul Johnson, Malcolm Muggeridge, Paul Hollander and a handful of others, be counted among the keenest political observers of our time.



In this book, Revel posits the thesis that in their mortal struggle with totalitarian communism the Western democracies are losing, first of all because in a free society the leadership must always defend itself against unremitting criticism from within (in sharp contrast to closed societies such as the communist world where even the faintest disapproval is brutally suppressed) and, secondly, because the West lacks the moral courage and insight to resist the encroachments of communism.

In spite of atrocities

From his vast (and, as far as I can verify, accurate) pool of historical information, Revel shows convincingly that since its inception in 1917, Soviet communism has tried to deceive Western intellectuals, politicians and commentators into believing that Western democracy is a corrupt and decadent system, living off exploitation and destined to die. Remarkably, it has done so with mounting success. Even more astonishing is the fact that communism, after 70 years of unprecedented oppression (liquidating 100-million people in the Soviet Union, 60-million in China and untold millions elsewhere) and despite colossal economic failures and an unending tale of trickery and deceit, still enjoys the respect of the West and many of its leaders who frantically advocate co-operation, accommodation and detente.

The Soviet Union is a colonial power (the only one left in the world) that has usurped enormous territory, including the Baltic states, parts of Finland, Eastern Poland, Bessarabia, Outer Mongolia, Afghanistan, the Kuriles and southern Sakhalin; it is the undisputed master in Central and Eastern European states such as Poland, East Germany, Czechoslovakia, Hungary, Bulgaria and Romania, and it has established vassal states in North Korea, Vietnam, Kampuchea, Cuba, Nicaragua, Angola, Ethiopia, Mozambique and South Yemen. What's more, it ceaselessly engages in further imperialistic expansion in all parts of the world.

Revel effectively demolishes the so-called Yalta myth which holds that at the Yalta Conference in 1945 the world was carved up into two spheres of influence, and that the subsequent annexation of Eastern Europe by the Soviets was done by mutual consent among the super powers. Clinging to the Yalta myth (and conveniently forgetting that Stalin cynically broke his promise of free elections in the Eastern European states) Western European governments dared not show support for the 1981 Solidarity uprising in Poland by means of diplomatic or economic confrontation. "West German Chancellor Schmidt urged the West to shut its eyes to the Polish problem because, he said, the West had decided at Yalta to divide Europe ... into spheres of influence." Instead, it was the West that was accused of imperialistic ambitions when it uttered some faint protests against the rape of Poland.

The logic involved is incomprehensible. For, while spheres of influence undoubtedly exist, communist gains are always irreversible; no communist state ever regains freedom on its own whereas nations outside the Soviet empire frequently shake off their authoritarian yoke (witness the Philippines, Haiti, Uruguay, Spain,

Jean-Francois Revel

Portugal, Venezuela, Peru, etc.) and replace it with democratic institutions.

No internal dissent

Precisely because it is a monolithic and oppressive regime, communism doesn't have to worry about internal criticism or dissent. The Soviet puppet states invariably support their master in the United Nations. Not to do so is simply inconceivable. While the Western allies frequently and openly quarrel among themselves, this will never happen in the Soviet bloc. "No communist general serving a country allied to the Soviet Union could permit himself ... to deliver a sizzling diatribe against the Soviet presence in Kabul as General De Gaulle did in ... 1966 against the American presence in Vietnam."

The Kremlin has scored its most brilliant successes in the art of disinformation. A vast propaganda apparatus constantly bombards the Western world with material that is sometimes partially true and most often blatantly false. Western gullibility plus the fact that the democracies are open societies in which everyone is free to criticize anyone, has been exploited by the Soviets to sow dissent and opposition. By contrast, Western broadcasts to the Soviet Union (Radio Free Europe, Voice of America, Radio Liberty and the BBC's World Service) are constantly jammed. Besides, none of these broadcasts can ever be taken up and quoted by the Soviet media.

Says Revel, "What social dough could Western propaganda 'agents of influence' knead in the Soviet Union? What key posts could they occupy? Can anyone imagine pro-American political parties in Moscow, churches casting come-hither glances at the multinational corporations, television commentators tricked into endorsing the reinforcement of NATO, ecologists preaching unilateral Soviet disarmament, front organizations spreading the good word to a willing press, or a growing tide of protest demonstrations? Or, still less likely, that an accumulation of such pressures could force a helpless Soviet Government to dismantle its Euromissiles? Even as a fable, it's boring: to be interesting, political fiction must have at least a minimum of verisimilitude."

Strategy of equal blame

The technique of equating Soviet brutalities with Western shortcomings is also a key strategy in the communist offensive, and it is eagerly accepted by countless Westerners ready to blame the democratic system. Revel quotes many examples such as the French socialist President of the National Assembly, Louis Mermaz who replied to a question about the Gulag Archipelago, "I am as horrified as you are by the gulags, which are a perversion of communism. But I ask that you also condemn that monstrosity of the capitalist system: hunger throughout the world that kills 50-million people each year, 30-million of them children."

Revel exposes this fallacious assertion by pointing out that it is grossly unfair to blame "the capitalist system" for world hunger. Moreover, he says, our magician was using phony statistics. "As demographers know, some 50-million people die in the world every year. They can't all die of starvation, and three fifths of them can't be children." Furthermore, "... the gulags came into being by *deliberate* political decisions of Communist governments, whereas the direct connection between capitalism and famine is far more conjectural."

Such equation between communist and Western sins the author calls "the lumping-together hoax," a ploy that fools innumerable people in the West.

As another example he points to Holland where in 1981 "... a considerable share of public opinion, questioned about its feelings on Poland and Afghanistan, declared that the Dutch lacked a moral right to criticize Communist repression or Soviet imperialism 'as long as housing conditions in Amsterdam fail to meet the highest standards of modern comfort, as long as women remain exploited and the legal rights of heterosexual married couples are denied to homosexual married couples.'"

Says Revel, "the lumping-together technique is really just the modern way to routinize communism and grant it plenary indulgence. When everyone is equally guilty, no one is."

Loss of spiritual moorings

How Democracies Perish is not an apology for the West. Revel harshly criticizes apartheid in South Africa and authoritarian regimes outside the communist ambit. That he has nevertheless been branded as a conservative is not surprising, for the conservative label is quickly pasted on all who refuse to jump on the bandwagons of the left.

Such is the lot of those who still choose for a strong defence against communism, oppose the trend towards more state intervention or, for that matter, still believe in the Bible as God's directive for society. To be rigorously objective, to boldly state that the emperor has no clothes, let alone to insist on God-given norms for all of life, is not fashionable in our society; in fact it is often considered bad taste.

This brings me to a point of criticism of the book. Revel's study is exceedingly penetrating but it does not push through to the religious depth level. Yet, it is at this depth level where the crisis of the West finds its origin, where its damage has been most devastating, where democracies *begin* to perish. To use a biblical analogy, it is one thing to accuse the Judeans who delivered Samson to the Philistines (Judges 15) of cowardice and cringing servility, but if we do no more, we ignore their loss of faith in a covenant God who demands more than mere courage to oppose outside tyranny. Unfortunately, Revel is silent on the West's loss of its spiritual moorings.

Just the same, *How Democracies Perish* is a brilliant analysis. It may sound a bit trite to say that it is must reading for all who still cherish our freedoms, but it is nevertheless true that those who willfully ignore its message and prefer to be guided by the superficial incantations of the popular press, timorous politicians and liberal clerics do themselves a disservice.

How Democracies Perish, by Jean-Francois Revel. New York: Doubleday & Company Inc., 1984; hardcover, 376 pp., $24.95. Harper & Row, 1985, paperback, 376 pp., $13.95.

Ed Vanderkloet is Executive Secretary of the Christian Labour Association of Canada.

Society

I'm glad we came to Mexico

Sandra De Jong

Here I am lying in my hammock, waiting for the others to wake up and begin a new day. As I look up, I see the dusty rafters and the thatched roof that has been carefully put together. In the distance I hear the waves gently caress the sandy shore and the doves in the trees beckoning us to arise to the new day that has already begun.

How did we ever end up at Camp Porvenir in Mexico? It began when we read an article in *Calvinist Contact* stating that Reformed Bible College was in need of volunteers to do electrical and maintenance work at Camp Porvenir in Mexico from June 6-17, 1986, because the camp was in bad shape. The camp is actually owned by the Mexicans, but Reformed Bible College uses the camp for two weeks for the Summer Training Session (STS) program. Therefore, Reformed Bible College wanted it in better shape before the STSers came.

******

Oh, I think I hear Dr. VanHalsema in the kitchen. He must be working on the pancakes he promised us he would make. Soon the others will wake up and another work day will begin.

Dave, Lorne and Fred will probably work on the kitchen wall again or fix that concrete porch that is disintegrating because of the salty air, humidity and intense heat.

Art and Russ will probably work on the lights in the dining area. I sometimes feel sorry for Russ because he is an electrical engineer in Grand Rapids, and he has to work in such poor conditions here in Mexico. There are three fridges here in camp, and if one kicks in at 8 p.m., the whole camp goes a touch dimmer because there is so little power. Then there is the dining area consisting of a thatched roof overhead supported by about 15 poles. It must be frustrating taking a whole day to hang six fluorescent lights on wires and then, when they are all up, finding out two do not work for some unknown reason.

Dave, Lorne and Fred working on repairing the kitchen wall.

Mrs. VanHalsema and Thelma will probably start planning our lunch after breakfast and help out with some white-washing when everything is in order.

I wonder what Kay and I will do today? We will probably finish painting the Iguanas' Inn and start with some white-washing. It sure would be frustrating for a professional painter to work here, because often, before Kay and I paint a piece of wood, we have a discussion to decide if it will withstand the pressure of our paint brush. It is either rotten or termite-infested.

The sun is coming in our room now. It will probably be over 100° F by 8:30 a.m., just like yesterday and the day before. At least the breeze will pick up by 11:00 so the heat will seem less intense. I pray God will give us the strength to endure so that we will be able to do the work we were called to do.

******

I sure am glad we came to Mexico, even though things are sometimes frustrating and tiring. The fellowship we have as a group is really inspiring, and the different culture around me has made me look at the one I come from more closely. People in Mexico only seem to be concerned about the needs of today, as it says in Matthew 28:34 "therefore, do not be anxious about tomorrow.... Let the day's own trouble be sufficient for the day."

Thelma and Sandra painting the Iguanas' Inn.

Many of the Mexican women spend the day going to market and getting the required food for the day. They then go home to prepare it and do the wash or look after the children. Many men work in the henequen fields or go to a factory to earn enough wages to pay for food and clothing for their families. Many people of the villages do not seem to concern themselves with getting other "material treasures." Usually the little village that they were born in is also the place where they will one day be buried.

"So far this trip has been a real eye-opener for me."

In North America people seem to rush off to work so they can earn more money or fulfil their career dreams. Is the family unit at home as close as it is here in Mexico? Do as many North Americans, as Mexicans, realize that it is God who gives the gift of life and who controls the world and will one day return to give ever-lasting life to those who believe in Him?

So far this trip has been a real eye-opener for me. I have been forced to examine my own values and beliefs. It has made me realize that I must allow God to work in me, just as David wrote in Psalm 16:11, "God does show me the path of life; in God's presence there is fulness of joy, in God's right hand are pleasures for evermore."

Also, I have realized that not everyone has to travel to a foreign land to do mission work and not everyone is called to go there either. I now realize that there is more than enough work for me to do right at home. The need is just as great at home as it is here in Mexico.

******

I think I hear the others talking in the kitchen area. I had better stop swinging here in my hammock and make the most of this day that the Lord has made.

Henequen fields. Henequen is used to make bailer twine.

Sandra De Jong is a housewife and insurance adjuster living in Hamilton, Ontario.

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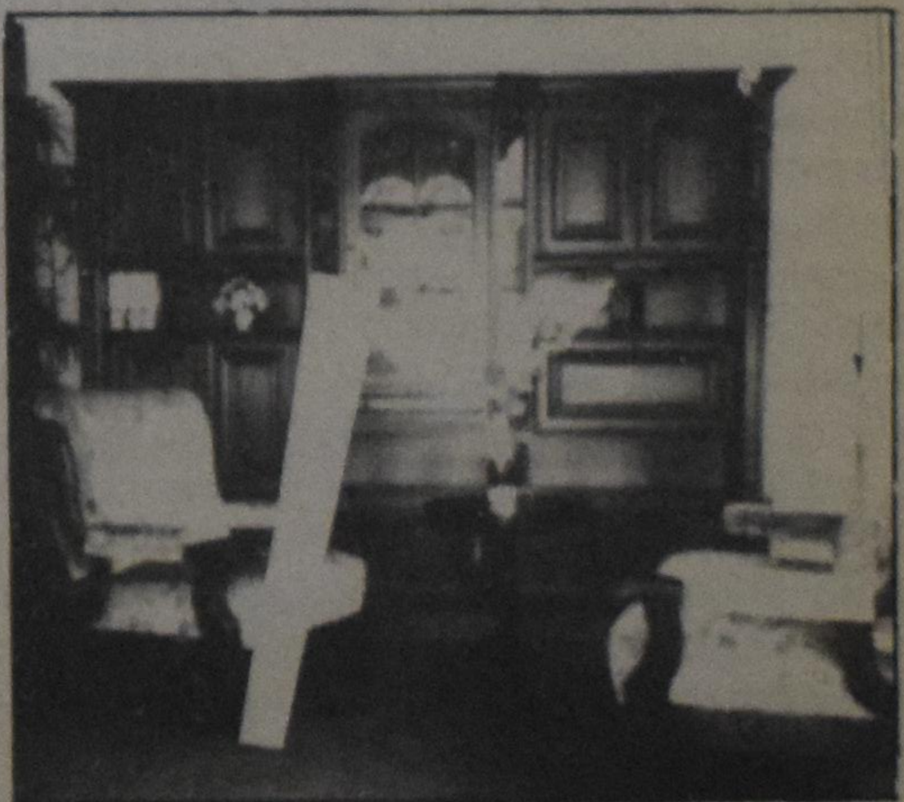

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Dom Helder Camara: embracing the two liberations

Paul De Groot

He is a small, wrinkled man of 77. Yet it is youth, energetic and idealistic, which emanates from Dom Helder Camara.

The archbishop of Recife and Olinde in northeastern Brazil, one of that country's poorest regions, apologizes for his thickly accented English. Told that he speaks English well — with his hands — the animated Camara hides his face in his hands with boyish glee.

As he ascends the stage at the Canadian Christian Festival in Calgary, he walks slowly. It is not so much the pace of an old man as the solemn liturgical gait of a priest, who walks carefully because he must carry the Holy Spirit on behalf of his congregation.

When he stands in the spotlight, a small frail figure in a mauve cassock, and says, "the Holy Spirit loves all people," his arms move in a huge child-like circle, acting out "all" in an unforgettable embrace of his entire audience.

Love for the down-trodden

Dom Helder Camara loves all people too. It has earned him death threats and censorship (once, journalists in Brazil were forbidden to mention his name). And it has earned him several Nobel Peace Prize nominations and the undying devotion of his parishioners, poor people in the inhuman slums of Brazil's new industrial cities. Carved out of the lush plains and mountains of tropical Brazil they steadily devour the country's natural resources, leaving a wake of ecological and human pollution.

His most famous saying is this: "I fed the poor and they called me a saint. I asked why they were poor and they called me a Communist."

Camara feels responsible both for, and toward the situation. He is responsible for it because it is Christian Europe, the society represented and even blessed by his church, which so easily turns a blind eye to the dehumanizing products of progress. And he is responsible toward it because he is a man of the gospel.

Hope is mauve

Dom Helder's spiritual specialty is hope, a hope so powerful and so irresistible that it endows his slight figure with tangible strength. He refuses to wear the standard clerical black clothing, because it is a colour without hope. To those who are in the depths of despair, Camara has a remedy. Hope. To those who embrace the consuming gods of selfishness and power, Camara has a challenge. It is Hope. It can make the weak and the oppressed invincible.

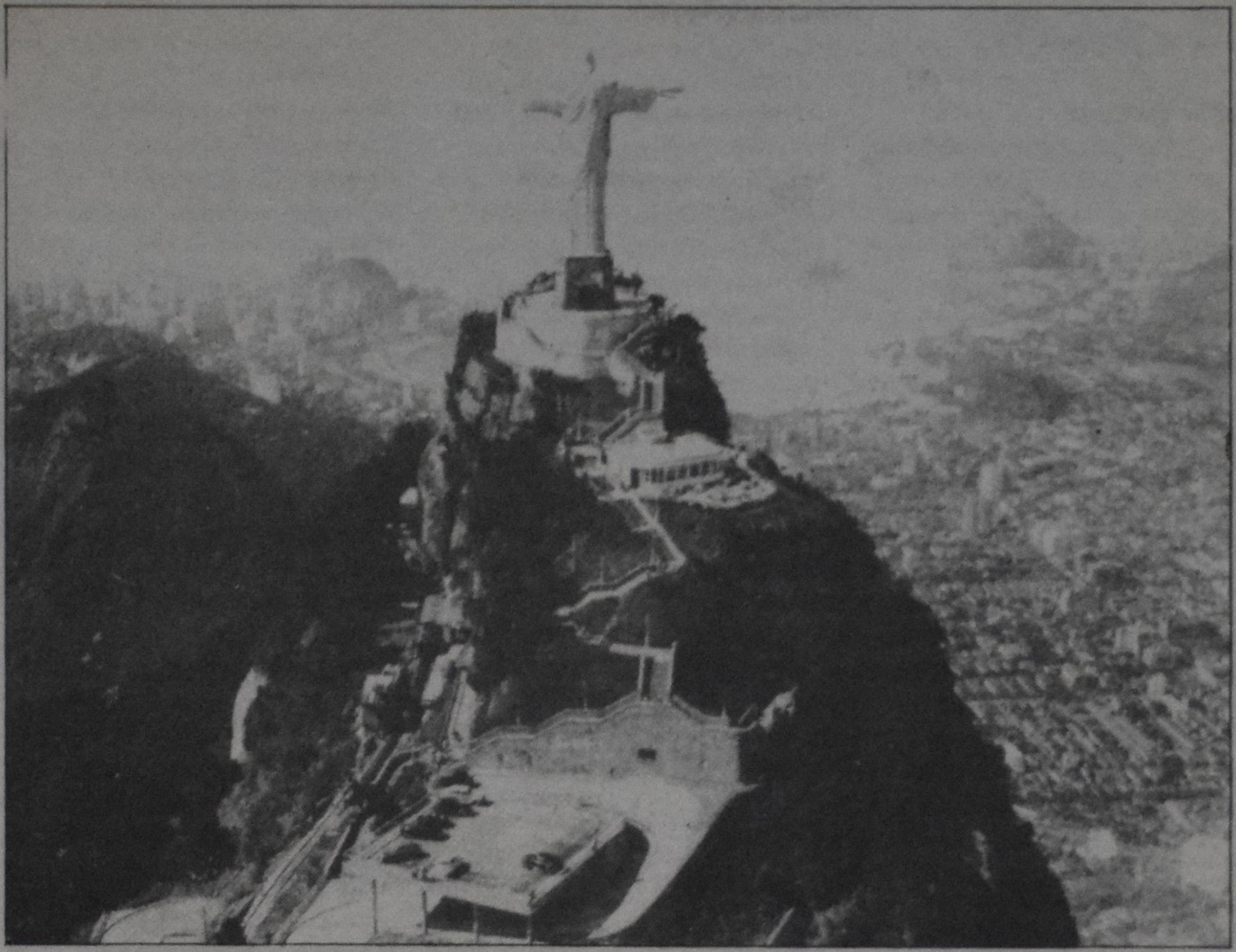
He rises in the middle of the night for a period of meditation and prayer, often putting his thoughts into written reflections. In one of many about hope, he says:

Hope without risk
is not hope,
which is believing
in risky loving,
trusting others
in the dark,
the blind leap
letting God take over.

Camara seems prepared to wrestle Hope from the worst of situations. A woman once complained that she had lost her spiritual direction and her heart had turned to stone.

Camara told her to rejoice.

"Christ says He has not even a stone on which to lay His head. Offer Him your stone."



Even though the statue of Christ towers over the Brazilian port city Rio de Janeiro, the message of Christ to care for the poor is not much heeded in a country where eight per cent of the population owns all the land.

Worse than animals

The archbishop of Recife and Olinde cannot be naive, however. He speaks with a personal sadness of how his people "live like animals," and says, in puzzled anger, that "God created nobody to live in slavery. Nobody was born to misery."

We do not have the right to forget that two-thirds of humanity lives in inhuman conditions, he says.

The church, most of all, must be sad. How can it explain, after 2,000 years of preaching that God is the Father of all, the fact that many people still live in conditions worse than those of animals?

A severe critic of multi-national corporations, of militarism, of East-West power politics, Camara is reluctant to engage in mud-slinging.

How can he criticize rich Americans for their insensitivity, he says, when "in Brazil eight per cent of the people own all the land.

"We can't say," — his mobile face adopts a haughty attitude — 'Latin America will teach Europe how to be Christian.'

"All of us have to learn, and all to teach."

Brazil, after all, has 300 bishops and thousands of priests.

"And we have not discovered how to touch the hearts of our own rich people."

To prove his point, he finds something good to say about North America: the hundreds of priests and sisters from Canada who have lived lives of holiness and service for the sake of the people of Latin America, bringing health, education and hope.

No liberation without gospel

Often linked with liberation theology, he refuses to espouse social liberation without the gospel.

"It is absolutely necessary to embrace two liberations, not only the temporal liberation of the children of God, but also eternal liberation."

Some say, he laments, "they have so many things to do they will pray afterwards.

"But I don't know if it is possible to support all we are supporting without the prayers and without the Mass."

He also refuses to condemn those who are forced into violence.

His own experience, however, is that "those who call for violence, when the repression comes, they escape, while the people are crushed."

It has been a struggle, a long one, for the church to get out of the way of the people and of God, but Camara believes the results are beginning to show.

"For me a big inspiration was to discover the difference between working for the people and working with the people.

"When we work for the people, we are the persons who have the ideas, the projects, the money and we are trying to help them.

"When we work with the people, it is different, we believe in God, but we have confidence in the people."

The people of God

I would have made a perfect Israelite.
I could have grumbled with them day and night.

When Moses took the people through the Red Sea all on foot,
I would have asked quite bitterly, "Why can't we take a boat?"

When Moses struck the stone and brought the water streaming out,
I would have asked aloud if it perhaps ran cold and hot.

When Aaron made the golden calf to satisfy the rabble,
I would have asked if donations could be tax deductible.

And when the land of Canaan came in view I would have said,
"Pray tell me where the Hilton is, so I can rest my head."

Well I was not a Hebrew born and bred,
I do a different wandering instead.

Yet Israel followed God — albeit not quite perfectly,
And so do I with my own stumbling Christianity.

Perhaps, I really am an Israelite.

Wendy Van Dyk,
Millgrove, Ontario

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Clerical demagogues: don't write them off

Robert Crawley

"Religion and politics don't mix!," "Keep the priest in the pulpit!", and similar slogans abound. Not a bad idea, you say, after viewing the latest protest march or demo on the legislature lawn, featuring a collection of hairy reverends giving the clenched-fist salute. Perhaps the pious pronouncements of the "liberation theology" proponents send shudders down your back? And Northern Ireland is always there to keep us alert.

Even so, all attempts to separate politics and religion seem to fail. Even in the U.S., where that separation is written into the constitution, it does not work. Jerry Falwell's "Moral Majority" gives its opponents the screaming meemies, and the Roman Catholics and others definitely influence elections by concentrating on "one-issue" voting. In Canada, pick up the Anglican *Churchman* or the *United Church Observer*, and the political slant is so definite and consistent that it permeates every page and slants every issue.

The myth that Christianity should be divorced from politics stems from a mistaken belief that religion is supposed to deal only with "spiritual" matters, and harbours the suspicion that priests are made in heaven and lowered down on a long rope. But priests, ministers and lay Christians are all political animals just like those who profess no religion, and they suffer from the same flawed human nature.

The flock seldom knew

Until about 50 years you would have found it difficult to discover how your clergyman voted, let alone have the privilege of hearing him deliver political sermons every other Sunday. Undoubtedly every political party label had its clerical adherents, but they kept quiet about it. Their flock seldom knew. Priests did not tell their people the "correct" i.e. "Christian" way to vote. The reason was not that they were too timid, or that they were apolitical, or that they were afraid they might alienate a percentage of their parish, but because they had bigger fish to fry. Their job was (and still should be) concerned with training, practising and preparing folk for a larger and different reality. No, not for the "next" life, but for God's eternal kingdom both here and forever. This included this particular life of indeterminate length on this particular planet.

The point I am striving to make is simply this. They were attempting to advance the principles and practices of the Kingdom of Heaven. Those standards and principles are clearly known and have been expressed indelibly in literature, philosophy, art, music and supremely in liturgy (worship). The denominational differences were mainly over emphasis and interpretation rather than on essential content.

Theological revolution

This has all changed. There has been a theological revolution unlike any before it (except, perhaps, the fourth century) and we are just now beginning to see the results. It is as if a giant bulldozer got turned loose in a cathedral and swept out all the interior fabric. The new furnishings are quite different. Dr. Edward Norman, in *Christianity and the World Order* (Oxford, 1979), claims that not only has the church been politicized but identified with a secular ideology dedicated to radical social change. The World Council of Churches makes no bones about it: its primary purpose is to "change the structures of society" (a key phrase in the jargon) as the necessary prelude to ushering in the New Republic of Heaven on Earth. Denying that they are a Marxist group (and I am inclined to believe them), they freely admit, "but we use the Marxist analysis."

In other words, the goal of many of today's church leaders is not Life Eternal, but a new deal for all people right now, here on earth. Period. That IS the new gospel. Heaven can take its chances. Being a good Christian is to advance whatever cause for "social justice" comes your way. It's not a question of "left" or "right" or "centre" — *salvation* is the establishment of a New World Order. This is a far cry from the old "social democrat," or even the "Christian socialist" of a previous generation.

So the next time you see the Reverend Fr. X giving the clenched-fist salute, be sure he is not some half-witted party enthusiast. He knows what he is doing; he is following the agenda of the New Theology, with a freed-up liturgy to match. And if you think you can "keep him in the pulpit," forget it! He's on a roll.

Reprinted from Western Report, July 28, 1986.

Gallup identifies two religious trends

AMSTERDAM, The Netherlands (EP) — International pollster George Gallup Jr. has identified two religious trends in the world today — an intense search for spiritual depth in life and a search for meaningful relationships with other people, arising out of loneliness, broken families and divorce.

Speaking at a press briefing during the July 12-21 International Conference for Itinerant Evangelists, Gallup noted a rising tide of interest in religion worldwide, accompanied by a return to faith.

"People in many nations appear to be searching with a new intensity for spiritual moorings," said Gallup. "One of the key factors prompting this search is certainly a need for hope in these troubled times of nuclear threat. Accompanying this need, a note of desperation is sometimes found in the comments of survey respondents: 'Where else but to God does one turn in times like these?' "

Disenchantment with "isms"

Gallup said disenchantment with modern lifestyles and philosophies may be another factor in growing religious interest. "In considerable measure, this new search for spiritual depth and deeper relationships in life arises out of the failure of the 'isms' in recent years to give meaning to life and to provide an ideal by which to live — the 'isms' of materialism, secularism, agnosticism and atheism," he said.

Small prayer and fellowship groups should be encouraged, said Gallup, because these groups will meet modern needs. "People who are reached for Jesus Christ should be encouraged to join a Bible study group or a small fellowship group to nurture their new faith," he said. "There would appear to be today a growing trend toward these groups stemming from a search for relationships ... religious bonding and the growth of small fellowship groups could be the most important trend of the next 50 years."

Gallup also called for Christians to "close ranks with our fellow Christians." The wide rift between liberal and conservative Christians is "one of the most worrisome developments in contemporary Christianity," he said.

"Probably the most solid ground for a coming together of the left and the right is, in the last analysis, in the importance both groups place on love of God and love of neighbour," Gallup concluded. "People in the two wings of Christianity may not always like each other, but they may be able to come together in a loving fellowship rooted in love of Christ."

I am making everything new!

(Revelation 21:1-6)

When history becomes eternity
and Jesus, Saviour of mankind, returns,
a new creation will come down;
the new Jerusalem, decked out as a bride.
And we shall see perfection
for death has died —
and tears and pain.

Then we shall see Him face to face
to hear the words of wonderment:
I, Jesus, will renew all things,
you take my word for it.
And we shall see perfection
for death has died —
and tears and pain.

William Suk,
Brantford, Ontario

Brantford church 35 years old

Marian Van Til,
from a report by Ada Knoff

BRANTFORD, Ont. — First Christian Reformed Church in Brantford, Ontario, was 35 years old in July. The church celebrated by inviting former pastors (Jim Poelman, Riemer Praamsma, D.J. Scholten) to participate with them in special worship services.

The evening service on that special Sunday, July 13, was shared with First CRC's sister church, Shalom, also in Brantford. The Ambassadors, a Hamilton-based male chorus consisting largely of Christian Reformed members, enhanced the celebration. A spacious Presbyterian church was rented to hold the two congregations.

First Church members were admonished not only to look on past blessings but to "be faithful" in the future, "even to death."

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Thanks

BEERDA: We would like to thank our children, grandchildren, family and friends for making our 50th wedding anniversary such an enjoyable day. Thank you for all the cards, flowers and gifts. Above all, we thank our Father in heaven who has kept us for each other these past 50 years.
Julie and Sjoukje Beerda

Births

CAPPON: With thankful hearts, Ken and Marg Cappon announce the birth of DEREK JOHN on August 20, 1986, a precious gift from God. First time grandparents, aunts and uncles are:
John & Helen Cappon — Willowdale
Steve
David
Fred & Yitty Leenstra — Smithville
Yvonne & Richard Gaffin
Patty
Norman
Great-grandparents: Ted and Margaret Heida, Smithville; Ida De Jong, Sarnia.
12 Caines Ave., Willowdale, ON M2M 1G2

HOFTYZER: We, Bill and JoAnne Wilma, praise the Lord for the safe arrival of our son, PHILIP ANDREW, born on August 12, 1986, weighing 10 lbs. 1¼ oz. A little brother for Stuart, Eileen and Kathryn. A grandson for Bert and Ann Hoftyzer, Spencerville, Ont., and Fred and Joan Zandbergen, Brinston, Ont.
R.R.#3, Spencerville, ON K0E 1X0

Marriages

BOONSTRA-HOGETERP: With joy and thanksgiving to the Lord, we, Mr. and Mrs. Joe Boonstra of Dundas and Mr. and Mrs. Peter Hogeterp of Jarvis, are happy to announce the forthcoming marriage of our children, CHRIS and JEFF. The ceremony will take place, D.V., September 19, 1986, at 7 p.m., in the Chr. Ref. Church of Dundas, Ont. Rev. R. Stienstra officiating.
Future address: R.R.#1, Jarvis, ON N0A 1J0

SAEED-ROZEMA: Dr. and Mrs. Amin Saeed of Brampton, and Mr. and Mrs. Melle Rozema of Bowmanville are pleased to announce the forthcoming marriage of their children JOANNE and HENRY. The wedding will take place, D.V., on Saturday, September 27, 1986, at 3:30 p.m., at the Second Chr. Ref. Church of Brampton. Rev. P. De Bruyne officiating.
Future address: 186 Church St., East, Apt. 909, Brampton, ON L6V 1H3

Why not place an ad in C.C.?

Anniversaries

1961 September 16 1986
With joy and thanksgiving to the Lord, we wish to announce the 25th wedding anniversary of our parents,

FRANK and MARY BOUWERS
(nee Veenstra)

With love and best wishes from their children:
Ronald & Judy
Robert & Glenda (fiancee)
Joanne & John (boyfriend)
Edward
All friends are invited to extend congratulations and best wishes at an open house on Saturday, September 20, from 10 a.m. - 4 p.m. at home: 1164 Balfour Ave., Fenwick, ON L0S 1C0

1946 September 17 1986
With thanks and praise to God for His goodness and faithfulness, we will celebrate, the Lord willing, the 40th anniversary of our dear parents and grandparents,

RALPH and FRANCES DE BOER
(nee Hoiting)

It is our prayer that God will continue to bless you and uphold you in the palm of His hand.
With all our love:
John & Effie Vanderkolk; Marsha, Barry — Caistor Centre, Ont.
William & Gerrie De Boer; David, Paul, Heather, Michelle — Caledonia, Ont.
Harry & Anita De Boer; Kevin, Daryl, Mark — Hagersville, Ont.
Tom & Rita Van Hardeveld; Eric, Matthew, Sarah — Grimsby, Ont.
Ben & Helen De Boer — St. Catharines, Ont.
John & Tena Wikkerink; Daniel, Alisha, Larissa — Beamsville, Ont.
Ralph De Boer — Hamilton, Ont.
We are happy that we can share this day with them and invite you to do the same at an open house to be held on Wednesday, September 17, 1986, at 7:30 p.m., at the Maranatha Chr. Ref. Church of York, Ont.
Best wishes only, please.
Home address: R.R.#3, Hagersville, ON L0R 1E0

Grand Rapids, Mich. Georgetown, Ont.
1961 1986

(Rev.) JOHN and GERTRUDE DE JONG

With pride and thankfulness to God, we wish to congratulate Dad on the **25th anniversary of becoming a candidate for the ministry** and his service to the Lord in love and dedication. And Mom, for all the love and support you have given through the years of school and ministry.
Dad has served as pastor in Iron Springs, Alta., New Holland, S. D., Essex, Ont., Fruitland, Ont., and presently in Georgetown, Ont.
May the Lord give you many more years in His service.
With all of our love:
Helen & Eric Kort; Christopher, David, Shawna — Stoney Creek
Joanne & Robert De Jonge; Cheryl, Jennifer, Diane — Grimsby
Steven De Jong — Georgetown
Tom De Jong — Georgetown
Sandra & Bill Haan; Dana, Richard — Brampton
Sharon De Jong — Brampton
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Personals

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Anniversaries

Edmonton Calgary
1951 September 26 1986
With praise and thanksgiving to our Lord, we wish to announce the 35th wedding anniversary of our parents and grandparents,

SAM and WIETSKE DE WALLE
(nee Ten Cate)

May the Lord continue to be near them and bless them in the years to come.
Much love from their children and grandchildren:
Ed & Sarah de Walle; Leah, Fraser, Alana, Jocelyn — Terrace, B.C.
Frank & Anne de Walle; Samuel, Joanna — Lethbridge, Alta.
Ary & Joanna Vreeken — Liberia
Home address: 5308 Thorndale Rd., N.W., Calgary, AB T2K 3E2

Obituaries

"For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." (Romans 8:38-39)
On August 24, 1986, it pleased the Lord to take to Himself, out of his earthly suffering,

BERNIE BONVANIE

at the age of 59 years.
Beloved husband of Janny Bonvanie (nee Wildeboer)
Dear father and grandfather of:
Joe & Joanne Colyn; Justin, Christopher, Lauren — Woodstock
Bill & Dorothy Bonvanie — Kitchener
Gerard Bonvanie — Willowdale
Barry & Diana Bonvanie — Willowdale
Home address: 17 Hilda Ave., Willowdale, ON M2M 1V3

The Lord took unto Himself from Dunnville on Tuesday, August 26, 1986,

JANNA DEKLERK

in her 79th year.
Beloved wife of Janis De Klerk.
Dear mother of:
Ike & Marie De Klerk — Dunnville
Ment & Leona Hus — Sarnia
John & Pat De Klerk — Dunnville
Annemarie & Peter Drenth — Temagami
Rinus & Ineke De Klerk — Dunnville
Peter & Dorothy De Klerk — Dunnville
Loving grandmother of 23 grandchildren and one great-grandchild.
Also survived by one brother and one sister in Holland.
Predeceased by a daughter-in-law Stina De Klerk, one grandchild and one great-grandchild.
Service was held on August 28, 1986, at the Bethel Chr. Ref. Church with Rev. Vander Windt officiating.
We take comfort in her conviction taken from Psalm 23, "And I shall dwell in the house of the Lord forever."
Address: R.R.#4, Dunnville, ON N1A 2W3

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Anniversaries

Happy 35th wedding anniversary
September 7, 1986
to
Mr. and Mrs. HERMAN and ANITA HYSTEK
(nee Roffel)

As you walked into our home a text was there on the wall for all to see; it read: "As for me and my house, we will serve the Lord." Our parents raised us on the basis of this text, through fun times and through hard times.
Mom and Dad, thank you for being there then, and we're thankful to God for you being here now.
Love from your children and grandchildren:
Dick & Bonnie Heinen; Ray, Pete, Steve, Dirk, Jonathan, Micheal — Grand Rapids, Mich.
Henry & Carla Schuurman; Daryl, Kyle, Bryan, Cheryl, Tanya, Myranda — Abbotsford, B.C.
Ben & Nanc Brandesma; Wayne, Anita, (Lisa), Julia, Sarah B. — Yarrow, B.C.
Herman & Alisa Hystek; Chantel, Herman-Micheal — Abbotsford, B.C.
Trudy & Dale — Abbotsford, B.C.
Art & Donna Hystek; Janine, Shawn, Bradley — Yarrow, B.C.
Mom and Dad's address: 2602 McBeth Cresc., Abbotsford, B.C.

Bowmanville Niagara-on-the-Lake
1961 September 9 1986
With praise and thanksgiving to God, we wish to announce the 25th wedding anniversary of our parents,

JOHN and BETTY KRUIDHOF
(nee Groen)

"Trust in Jehovah with all thy heart and lean not upon thine own understanding. In all thy ways acknowledge Him and He will direct thy paths." (Prov. 3:5,6)
We pray that God will continue to bless you and keep you in His care for many more years to come.
With love:
Joanne & Ed (boyfriend)
Henry
Lisa & Kipp (boyfriend)
Diana
Home address: R.R.#1, Niagara-on-the-Lake, ON L0S 1J0

1946 September 20 1986

GERRIT and MARY VANDERBELD

Sarnia, Ontario.
The children and grandchildren rejoice with their parents that the Lord has given them 40 years together. May God continue to bless them richly on their special day and in the years to come.
"And walk in love, as Christ loved us, a fragrant offering and sacrifice to God." (Eph. 5:2)
Frank & Jane; Barbara, Jim — Corunna
Steve & Yvonne; Steve Jr., Shelley — Corunna
Evert — Sarnia

Toronto Acton
1961 1986
The Lord willing, on Tuesday, September 16, we hope to share with our parents, their 25th wedding anniversary,

ARIE LEENDERT (Harry)
and
TJITSKE (Jessie)
VAN SPRONSEN
(nee Iedema)

Wedding text: "Remember Jesus Christ, risen from the dead, descended from David, as preached in my gospel." (II Timothy 2:8)
With much love from your children:
Hilda & Sid Looyenga — Toronto
Clazina & Joe vanOosten (boyfriend)
Arthur
Home address: 20 Campbell Court, Acton, ON L7J 2V1

Anniversaries

St. Catharines Fenwick
1961 September 15 1986
With praise and thanksgiving to our covenant God and Father we wish to announce the 25th wedding anniversary of our parents,

PETER and SUSAN NAUTA
(nee Antonides)

May God continue to bless you as you journey through life with the words of Psalm 107:1, "Give thanks to the Lord for He is good. His love endures forever."
We as your children would just like to say thank you for being there for us, for the love and support you gave us and the upbringing in a Christian home. We will cherish your friendship always, Mom and Dad.
Love:
Martin & Brenda VanderHout; John Martin — Niagara-on-the-Lake, Ont.
Hank & Debbie Nauta — Fenwick Ont.
Darlene & Ralph (boyfriend) — at home
Darren — at home
Home address: R.R.#4, 812 Foss Rd., Fenwick, ON L0S 1C0

With much joy and thanksgiving we rejoiced on August 15 with

CLIFFORD and DOROTHY PITT

who celebrated their 50th wedding anniversary. They are a welcome part of the ICS family and we wish them the Lord's blessing in the years to come.

The Staff and Faculty and Students of the Institute for Christian Studies.
And on behalf of all the ICS supporters, Trustees, and Senators.
c/o ICS, 229 College St., Toronto, ON M5T 1R4

Obituaries

After a lengthy illness, and longing to be with the Lord,

FREDERICK (Fred) JOHN FEDDES

age 57, was taken up in glory on August 23, 1986.
Loving husband of Tina (nee Prins) Feddes.
Dear father of:
Clarence & Cindy Feddes — Wallaceburg
Don Feddes — at home
Alfred & Luanne Feddes — Port Lambton
Margaret & Clarence Nap — Sarnia
Linda & Bryan Watson — Dartmouth, N.S.
Pauline Feddes — at home
four grandsons
In his Bible the words from II Timothy 4:7,8, were marked with the words, "My final testimony."
We praise the Lord that we could have such an uplifting funeral service led by our pastor, Rev. J. Poelman of Wallaceburg and Evangelist J. Gilbert of Walpole Island.
The burial was in Port Lambton on August 25.
Home address: R.R.#2, Port Lambton, ON N0P 2B0

The "Concordia Club over 65" of the Immanuel CRC, Hamilton, wish to express their sympathy to Grace Meester and family in the promoting to glory of their husband and father,

GEERT MEESTER

O wat zal het zijn, volmaakt en rein, voor eeuwig bij mijn Heer te zijn.
The Board

Classifieds continued on next page

Classifieds

Obituaries

"I will never leave thee, nor forsake thee." (Hebrews 13:5b)

On July 25, 1986, it pleased our Lord to take unto Himself to His eternal home in heaven, our dear sister, sister-in-law and aunt,

MARGJE JONKMAN

at the age of 45.

We pray for God's comfort for her husband Nick, and children Wilma, Anne-Marie and Mark in the loss of their wife and mother.

"Yet I am always with you; you hold me by my right hand." (Psalm 73:23)

Sadly missed by us all:

Henk & Norma Vander Horst; Mike & Melanie, Bob, Tracey — Dutton, Ont.
Pete & Hermanna Van Leeuwen; Ian, Gary, Marcel, John, Janice, Hannah — Atwood, Ont.
Al & Judy Metselaar; Kevin, Heather, Lisa — Sarnia, Ont.
Dick & Tina Metselaar; Chad, Jolene, Jordan — Sarnia, Ont.
Dave & Gerrie Cuffe; Ricky, Martin — Kelowna, B.C.
Durk & Jenny Schaafsma; Greg, Melissa, Lindsay — St. Thomas, Ont.
Henri Metselaar — Tillsonburg, Ont.

Home address: R.R.#2, Wyoming, ON N0N 1T0

On August 21, 1986, the Lord took unto Himself our beloved wife, mother and grandmother.

"His compassions never fail. They are new every morning; great is thy faithfulness." (Lamentations 3:22b, 23)

JOHANNA ALEIDA TIBBEN
(nee Jansen)

of R.R.#2, Brinston, Ont., in her 77th year.

Beloved wife of Ralph Tibben, Sr.

Beloved mother and grandmother of:

Harold & Fread Tibben — Iroquois
Stan & Patty Tibben
Jeff
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Andy
Michael
Mark
Bill & Wilma Tibben — Brinston
Heidi
Marcia

Beloved sister of Riek (Mrs. G. Luimes) of Spencerville; Willem Jansen of Richmond Hill and Mrs. Mina Wassink of Holland.

The funeral services were held at the Chr. Ref. Church of Williamsburg on Saturday, August 23, 1986, at 10 a.m. Rev. Wieger De Jong officiated. Interment at New Union Cemetery, Williamsburg.

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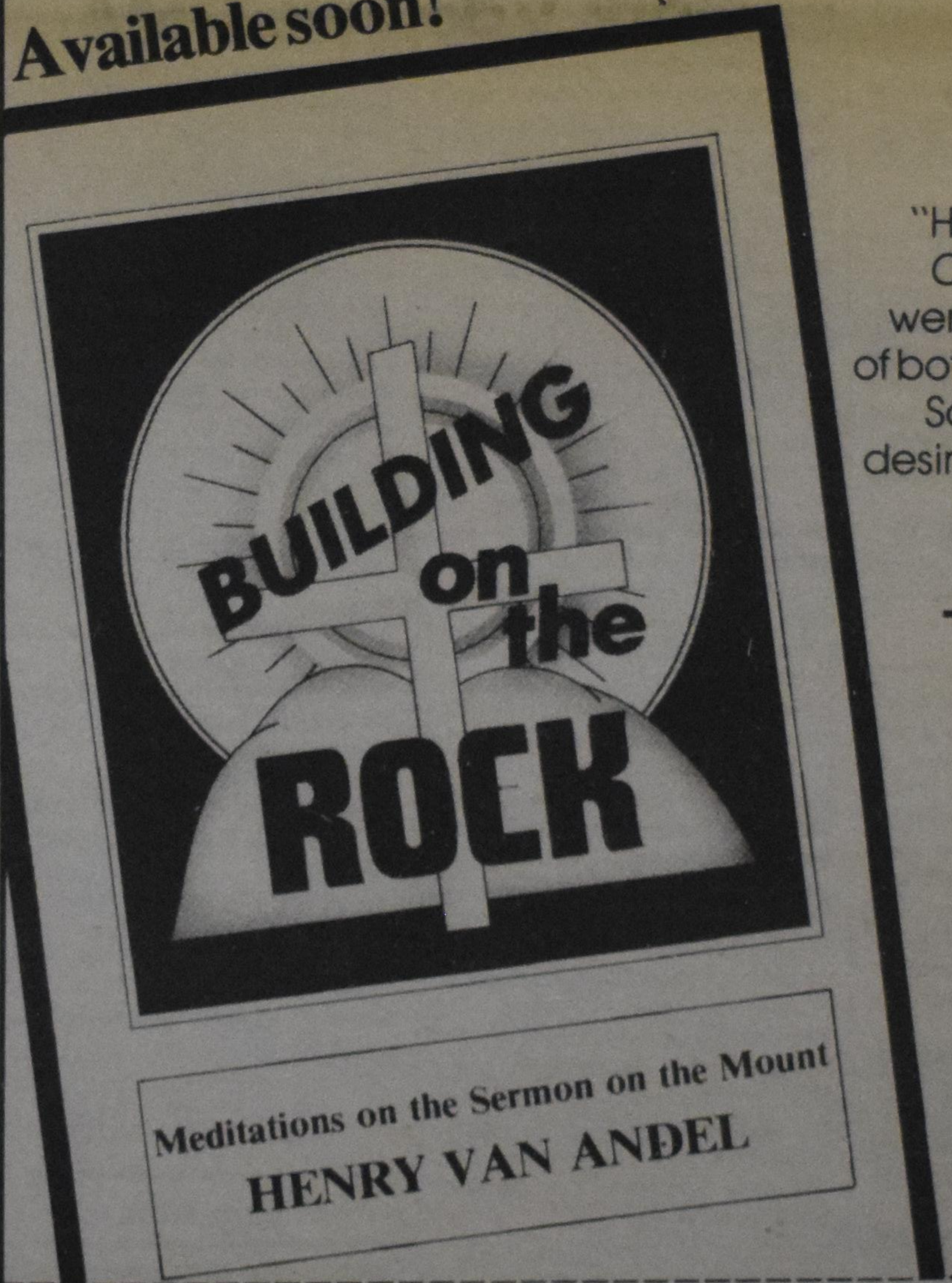

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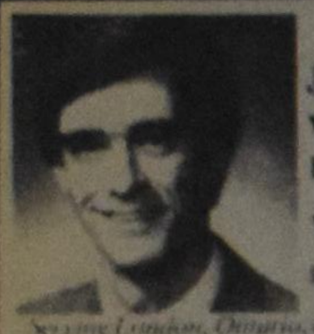

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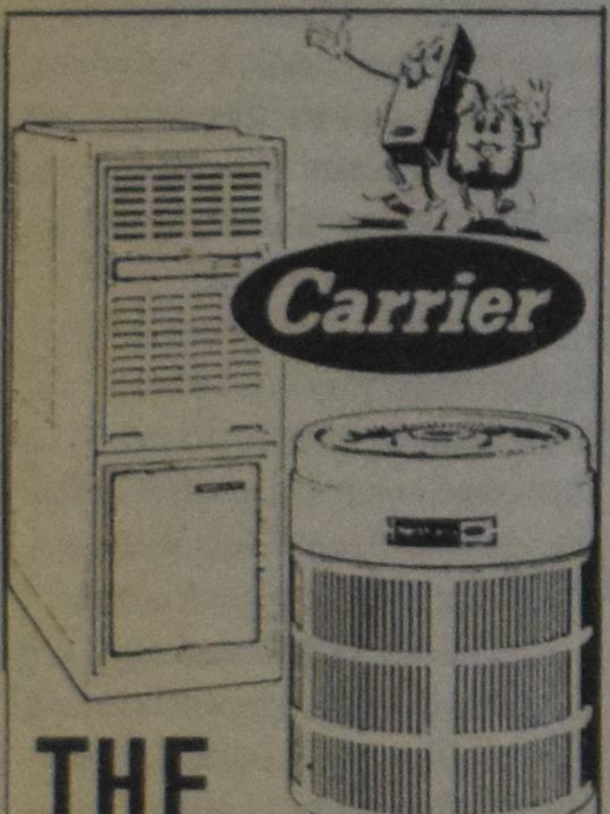

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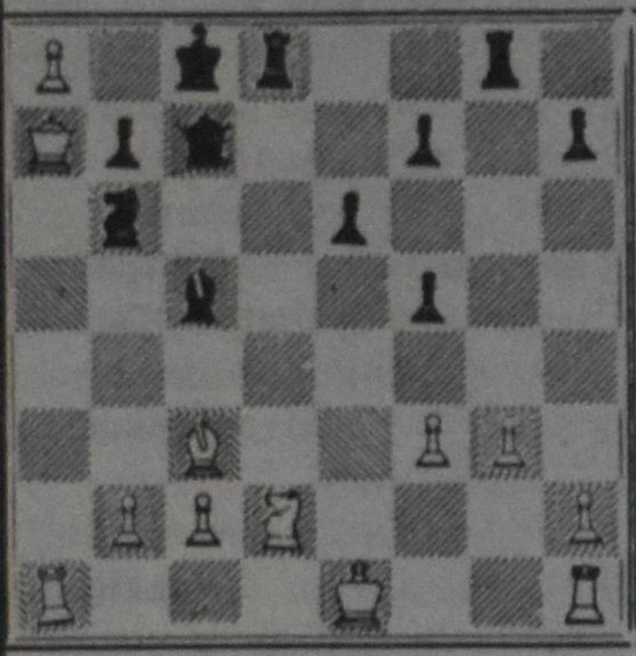
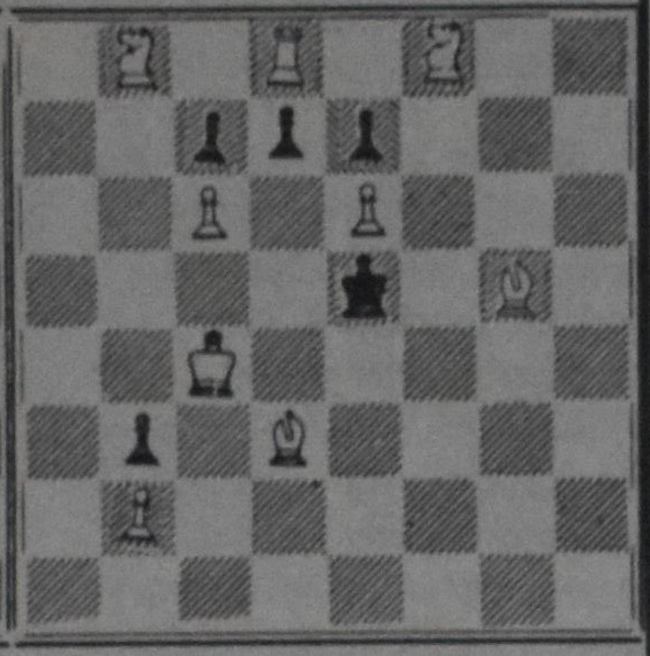
P. Layer

#1104
Game Position
11



12
Black to play and win

#1105
P. Hani, France, 1937
5



9
2 mover 2 pts.

Notes

1. The game position, #1104, shows White a pawn ahead. That did not mean much in the game that followed. Most variations lead to mate! Please give the solution in full.
2. Number 1105 is a simple example of the "Pickaninny" theme. You will probably understand what the theme is all about after you have solved the problem. (if not, drop me a line.) Please give the key and threat, if any.
3. The deadline will be given with the second series.

FIRST SERIES OF PROBLEMS IN SEPTEMBER

Thankful to the Lord, the consistory of the
Maranatha Christian Reformed Church of Bowmanville
announces that on September 20, 1986, their pastor, the
Reverend John Zantingh
served the Church for
25 years as Minister of the Word.
A reception in his honour will be held on
September 27, 1986, at 8 p.m.
in the Knox Christian School, Scugog Road, Bowmanville

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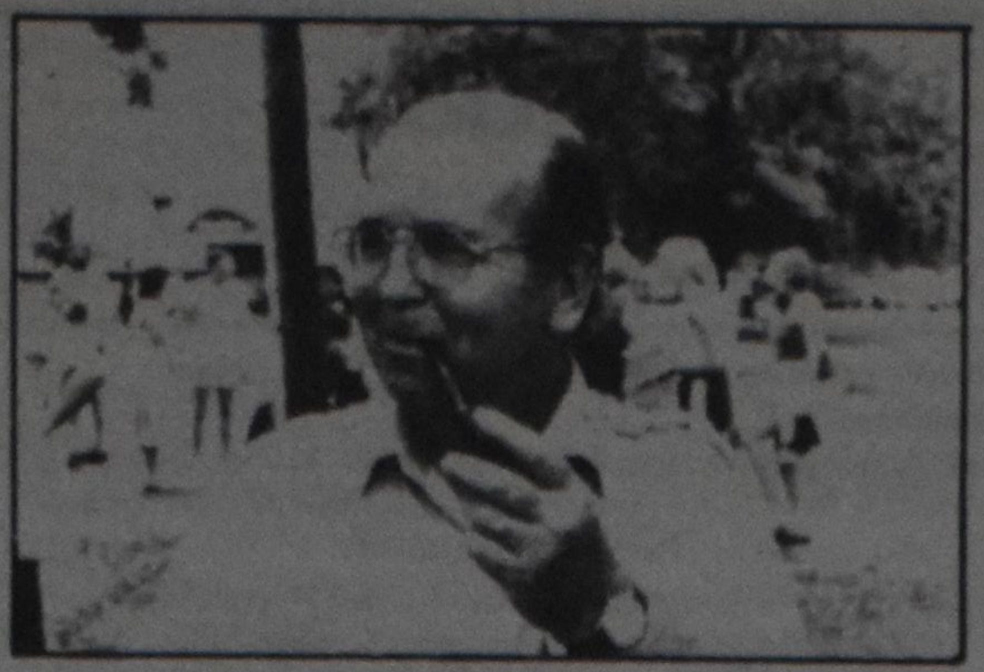
Calendar of Events

Sept. 13	Redeemer College Convocation; 2:00 p.m. at the **Mount Hamilton** CRC.
Sept. 13	29th Annual Convention of the Ontario CRC School Association at the Bethel CRC, **London,** Ont. Speaker: Rev. J. Klomps. For info. call Wendy Pauw at (519) 836-5049.
Sept. 14	8th annual hymnsing at 4 p.m. at Black Creek Pioneer Village, at Jane St. and Steeles Ave., in northwest **Toronto,** Ont.
Sept. 15	Celebration to honour Rev. and Mrs. Alvin Beukema's 25 years in the ministry at the First CRC, **Abbotsford,** B.C.
Sept. 20	All-Ontario Meeting of CPJ community reps at the ICS, 229 College St., **Toronto,** Ont., starting at 10 a.m.
Sept. 20	Camp Shalom Annual Fall Fair from 10 a.m. to 4 p.m. Location: midway between Paris and Cambridge just off Hwy. 24A. Attractions for young and old!
Sept. 16 - Oct. 2	"Faith Active in Justice" - CPJ community meetings: **Newmarket,** Sept. 16 (895-2721); **London,** Sept. 16 (451-2469); **Hamilton,** Sept. 18 (524-0488); **Guelph,** Sept. 18 (386-1454); **Belleville,** Sept. 26 (962-4727); **Scarborough,** Sept. 28 (293-8912); **Cobourg,** Oct. 2 (349-2091).
Sept. 19-20	Fraser Valley Chr. High Cross-Country Team reunion. For info. call: Luke Van Harmelen at (604) 581-7624.
Sept. 20-21	25th Anniversary Celebration at John Calvin Christian School, **Guelph,** Ont. Sept. 20: Reunion, Banquet and Rally. Sept. 21: Thanksgiving services. For banquet tickets call: (519) 824-8416.
Sept. 24-Oct. 1	CSS's Harry Houtman in Alberta
Oct. 2 - 9	CSS's Harry Houtman in Vancouver area.
Sept. 26	Organ concert by John Vandertuin to celebrate the restoration of the pipe organ, at 8 p.m. in First CRC, **London,** Ont. (513 Talbot Street).
Sept. 26	Special opening ceremonies at **Richmond,** B.C. Chr. School. Official opening at 7 p.m. followed by celebration at 8 p.m.
Sept. 26-27	Concerts by Homeward Bound. For more info. contact Agnes VanDyke, 475 Binning St. W., **Listowel,** ON N4W 1G7 or phone (519) 291-4513.
Sept. 27	Reception for Rev. John Zantingh's 25th ministerial anniversary at 8 p.m. in Knox Christian School, **Bowmanville,** Ont.
Sept. 27	Ontario Singles Fellowship Day at First CRC, **Kingston,** Ont. Guest speaker: Dr. Harry Van Belle. Registration ($35.00) includes dining on the Island Queen cruising the Thousand Islands. Mail to: Bill Kastein, P.O. Box 275, Kingston, ON K7L 4V8 or phone (613) 542-3257 or 389-3576, by August 26.
Oct. 3-4	75th Anniversary of the "Christelijke School," **Aalden/Zweelo** (Dr.), The Netherlands. For info. contact: Mevr. F. Pronk-Hagenauw, Brinkmaten 14, 7854TK, Aalden (Dr.), The Netherlands.
Oct. 3	Organist John W. Vandertuin in recital at Chalmers United Church, **Woodstock,** Ont., at 8:00 p.m.
Oct. 3	Concerned Members of CRC Classis Chatham meeting in East CRC, **Strathroy,** Ont., at 8 p.m. Speaker: Rev. R.J. Sikkema. Topic: "Synod 1986 — Review and Preview."
Oct. 4	"There's a Big Mac in Your Life: A Conference on the Macdonald Royal Commission Report." Sponsored by the Christian Labour Association of Canada. Speakers: Dirk de Vos and Ed Vanderkloet. At John Knox Chr. School, 82 McLaughlin Rd., S., **Brampton,** Ont., 9 a.m. - 3:15 p.m. For more info. call: (416) 744-2340.
Oct. 7	Fall Rally at 10 a.m. in Second CRC, **Sarnia,** Ont. of the London/Chatham regions of the Can. Fed. of C.R. Women, hosted by Wyoming. Theme: "Forward in Faith." Speakers: Ineke Parlevliet (a.m.) and Theresa Bakker (p.m.)
Oct. 11	Organist John W. Vandertuin in recital at Picton United Church, **Picton,** Ont., at 7:30 p.m.
Oct. 17-24	Visit Mexico (from a missionary perspective). Tour leader: Rev. Chester Schemper of the World Home Bible League. For info. phone: (416) 741-2140.
Oct. 17	Annual meeting The King's College at Immanuel Chr. School, **Lethbridge, Alta. Guest speaker: Rev. Andrew Kuyvenhoven.**
Oct. 24	Reception for Rev. John W. Jongsma's 25th ministerial anniversary at 7 p.m. in the Civic Centre, Market St., S., **Brantford,** Ont.
Oct. 23	25th Anniversary Concert of the Ontario Chr. Music Assembly Choirs and Brass featuring Reinata Heemskerk (alto), Sander van Marion and Andre Knevel (organ and piano). Directed by Leendert Kooy. At 8 p.m. in Roy Thomson Hall, **Toronto,** Ont. Tickets $8/10/12. Call 593-4828 or toll free 1-800-268-9176.
Oct. 24-26	Personal enrichment weekend sponsored by Salem, at Friendly Acres, **Caledon,** Ont. Leaders: Janneke Koole and Helena te Bokkel. For info. phone (416) 223-7177.
Oct. 25	The All-Ontario Christian Male Choirs will hold a concert in the Central Elgin Collegiate Institute, **St. Thomas,** Ont., at 7:30 p.m. Tickets $4.00 (pre-sold only). Contact: Herman Hiddink, 5 Brock St., St. Thomas, Ont., or call (519) 633-0309.
Oct. 25	Special Holy Spirit Conference to the Reformed Faith on campus of Redeemer College's new location in **Ancaster** (Hamilton) Ont. All-day Saturday. Includes Praise & Worship Service, workshops on fruit, gifts and leading of the Holy Spirit. Plus giant evening Praise and Worship service. Music ministry by Grace Reinders and Colleen Reinders of Unity Music Ministries and the Celebration Singers. Speakers include Rev. Bernard Warren, Rev. Henry Lunshof, Rev. Jerry Van Der Veen, Dr. Marvin Baker and Gerrit Verstraete. Plan to attend. Register early. Call Christian Communications Centre, Mississauga, Ont.; (416) 890-3222.

Advertising Deadlines

Dated	Mailed	Display advertising	Classifieds
Fri.Sept.19	Tues.Sept.16	Wed.Sept.10-8:30a.m.	Thurs.Sept.11-8:30a.m.
Fri.Sept.26	Tues.Sept.23	Wed.Sept.27-8:30a.m.	Thurs.Sept.18-8:30a.m.
Fri.Oct.3	Tues.Sept.30	Wed.Sept.24-8:30a.m.	Thurs.Sept.25-8:30a.m.

Dutch



Van Halsema Onthullingen

Brieven uit Canada (6)

Herman de Jong

We kregen ook nog een vakantie-brief van Aaf, de vrouw van onze Bertus. Ik geef het in zijn geheel door.

Dag Paps, Dag Mams,

Gisteren kwamen we terug van onze autotocht naar Cape Cod. Zoals jullie weten gingen we met Wim en Marie in Bertus' Rabbit want die was zuiniger dan Wim's Volvo. Dit was de eerste keer dat we als broers en zussen met vakantie gingen.

Eerst zag ik er wel tegen op hoor. Wim en Marietje zitten beter in het geld dan wij en ik was bang, dat ze misschien meer van ons uitje zouden verwachten dan Bertus en ik. Wij kamperen immers altijd met de kinderen in ons oude tentje, want een zomerhuisje of zoiets is veel te duur voor ons.

Ik had nog nooit in een motel geslapen, maar het valt best mee als je samen de kosten draagt. Meestal sliepen we met z'n vieren in een kamer. Daar zijn die motels op voorbereid, want alle kamers hebben twee grote dubbele bedden.

Toch heb je altijd weer extra onkosten. Bertus slaapt thuis in zijn onderbroekie en een T-shirt, ikzelf in een katoenen nachthemd waar geen smaak of heerlijkheid aan is, en daarom moest ik wel nieuwe pyamas kopen. Marietje ziet er altijd zo piekfijn uit en ik dacht, Wim zal 's nachts ook wel een heertje zijn. Tot mijn grote verbazing echter, sliep Wim in z'n onderbroekje en Marietje's pyama was eeuwenoud.

Ook zat ik wat in de war over het snurken van Bertus. Ik ben daar aan gewend, maar Marietje is zo'n lichte slaapster. Ik had nog wat slaappilletjes liggen uit de tijd dat onze laatste geboren werd — Weet u nog Mams wat een beroerde tijd dat was? Enfin, ik denk, ik neem ze maar mee, als Marietje wakker wordt van Bertus' gezaag, kan ik haar altijd een pilletje geven! Nou, ze zijn goed te pas gekomen!

******

Wat leer je elkaar goed kennen op zo'n vacantie! Ik zag altijd erg tegen schoonbroer Wim op, want hij praat altijd zo geleerd en hij kan je zo doordringend aanzien. Maar ik heb hem nu zoveel beter leren kennen. Bertus en Marietje gingen de tweede avond met hun beiden de stad Boston in. Dat wilden ze nu zo graag als broer en zus. Marietje vertelde dat ze vroeger in Groningen ook veel met elkaar optrokken. Ik was wel wat zenuwachtig hoor, want wat moest ik met Wim an!

Wim nam me mee naar een kleine eetgelegenheid vlak bij het motel, en daar hebben we gezellig en vertrouwelijk met elkaar zitten praten. Wim kan zo leuk voor de dag komen. "Zus," zei hij, "vertel me nu es wat over Bertus. Is hij er helemaal af?"

Wel, toen ik Bertus' doopceeltje gelicht had, en Wim Marietje's, stond ik er toch paf van dat hun huwelijk ook niet altijd rozegeur en maneschijn was. En ik dacht altijd: als ons huwelijk nu net zo goed was als dat van Wim en Marietje! Wat kun je je toch op mensen verkijken hè? Wim vertelde van zijn eigen moeilijkheden en van de weeromstuit heb ik ook maar m'n hart uitgestort. Wim zat heel stilletjes te luisteren en toen ik het een beetje te kwaad kreeg zei hij: "Aaf, ik wist niet dat jullie zo'n ellende gehad hebben toen Bertus dronk, waarom ben je nu nooit eens eerder komen praten?"

******

Nu moet u niet denken dat we die hele veertien dagen gephilosofeerd hebben. We hebben met ons vieren reuze schik gehad. Wist ik ooit dat Wim meer moppen kon vertellen dan Bertus? Bertus' geheugen is net een zeef, maar Wim wist nog precies alle grapjes te vertellen die hij uit uw mond gehoord had, Vader! En nog wel in het Grunnings.

De eerste nacht in onze motel-slaapkamer zal ik nooit vergeten. Bertus sliep al voor ik hem z'n nachtzoen kon geven. . Een kwartier later lag hij zo te snurken dat de schermerlampjes naast het bed stonden te trillen. Gelukkig was Marietje na zo'n vermoeiende dag ook direct in slaap gevallen. Toch was ik bang dat ze wakker zou worden en daarom kneep ik Bertus heel voorzichtig in zijn neus. Voorzichtig, want als ik flink knijp, slaat hij me steevast op mijn gezicht in zijn slaap. Het snurken hield op en nu kon zelfs zijn bed-wederhelft er eens aan gaan denken de ogen te sluiten.

Later bleek dat Bertus toch wakker geworden was. En natuurlijk, liggende op een vreemd bed, kon hij toen niet meer slapen. Plotseling hoorde hij een dof gebons, dat maar toerloos doorklonk. Hij vertelde ons later dat hij dacht er knettergek van te worden. Het gekke was dat, zodra hij zijn hoofd ophief van het kussen, hij het lawaai niet meer hoorde. Legde hij z'n hoofd neer, dan was het er weer. Om zich te vergewissen of de andere drie misschien ook wakker lagen, fluisterde hij onze namen. Er kwamen geen klagende antwoorden ...

******

Bertus 't bed uit. Op onderzoek. Op de verdieping boven ons, pal boven onze kamer, bevond zich de airconditioning-installatie! Zo, dat was het dus! Daarom hadden we onze kamer zo goedkoop gekregen! Een mateloze woede maakte zich meester over mijn lieve jongen. Door de eindeloze gangen van het motel, in zijn pyama die gelukkig nieuw was, vloog hij naar de nachtportier, een oud Grieks mannetje dat wel op handen en voeten naar Griekenland had willen kruipen toen hij een machtige vloed Hollandse scheldwoorden over zich hoorde komen. U kent Bertus net zo goed als ik: als hij flink nijdig is berg je dan maar!

Hij kwam terug in onze kamer en floepte het licht aan. Net iets voor Marietje! "Oei Wim, er staat een man in onze kamer!" Wim slaapdronken z'n bed uit. Met halfopengeloken ogen walst hij op de indringer af. Gelukkig ziet Wim op het laatste moment dat het Bertus is. Bertus zegt: "We gaan verhuizen naar het sjiekste gedeelte van het motel ... ik heb nog geen oog dicht gehad!"

Verhuizen? Wij vonden dat onzin! We hoorden niets. Er was helemaal geen gebons. "Ach joh," zegt Wim, "je hebt zeker gedroomd dat je op een troepenschip zat, terug van Indonesië." "Om de (niet te herhalen) niet," antwoorde Bertus, "maar o.k., als jullie niet willen ...." Met een meewarig lachje op zijn blozende toet dekte hij mij, Wim en Marietje toe. "Ga maar lekker slapen kindertjes, morgen gaan we fijn naar Kaap Kabeljauw."

Ongeveer een kwartier later zuchtte Marietje, "Wim, hoor jij dat doffe gebons ook steeds?" "Ja," hoorden we Wim zeggen, "nog een poosje dan raak ik mijn verstand kwijt. Misschien had Bertus wel gelijk!"

******

En zo kwam het te pas dat vier Canadezen door lange gangen naar de portiersloge slopen. Het mannetje week verschrikt terug toen hij Bertus zag. Met Wim kon hij beter overweg. Even later lagen we in kanjers van bedden in een koninklijke kamer. Bob Hope, Betje Davis, Pietje Trudeau ... ja de ganse voorname mensheid had hier geslapen, volgens het mannetje. Bertus duwde hem twee kwartjes in z'n handen en zei: "Weg wezen, kereltje ... en draai die airconditioning machien maar wat omhoog, want het is hier warm!"

Natuurlijk kwam er van slapen niets meer. Marietje begon het eerst te snikken vanwege een ingehouden lach. Bertus zuchtte: "Oei, Wim, er staat een man in onze kamer .....!" Toen begonnen de jongens hun grappen-materiaal te vertellen, en ik dacht: Vader Van Halsema had hier bij moeten wezen!

Om vijf uur waren we op weg naar Cape Cod en daar hebben we een heerlijke week doorgebracht. Gedeelten van Cape Cod leken precies op de Waddeneilanden met hun witte duinen, hetgeen Marie deed zuchtten: Als ik nu de Brandaris boven de bomen uit zag steken ging ik hier elke zomer naar toe!

Uw oude bril kan nog goede diensten bewijzen

(Canadian Scene) — Dank zij het inzicht van een 65-jarige ingenieur in Toronto, die besloten heeft de rest van zijn leven te wijden aan hulp voor mensen in de Derde Wereld kunnen thans meer dan 100.000 mensen in Mexico, Haiti, Jamaica en Grenada beter zien omdat zij brillen dragen die voor hen persoonlijk gemaakt zijn en dit alles heeft hen of hun regering geen cent gekost. En ieder jaar worden er zo'n 35.000 aan dat aantal toegevoegd.

Ken Davis had zijn eigen zaak voordat hij zich vijf jaar geleden uit de zakenwereld terugtrok en is toen zijn eigen liefdadigheidsorganisatie begonnen, de Canadian Foundation for World Development.

300 soorten brillen

Zijn besluit om brillen te gaan sturen aan arme mensen is het resultaat van een gesprek met een oogheelkundige in Toronto die zei dat iedere afgedankte bril uiteraard gebruikt kan worden door iemand met dezelfde afwijking. Er zijn slechts 300 verschillende soorten brilleglazen, en waar het dus om gaat is om te bepalen in welke categorie de gebruikte brillen vallen en om ze dan per categorie op te bergen. En dan kan het nog wel voorkomen dat een patient zes of tien brillen moet passen voordat de juiste maat gevonden is, maar dat gaat gauw genoeg.

Hij heeft toen vrijwilligers en clubs gevraagd om te helpen met het inzamelen van gebruikte brillen en dat liep uitstekend. Een dame in Winnipeg stuurde 1500 brillen, waarvan er 100 ingezameld waren door een vrouw van 80 jaar die in haar straat gewoon van huis tot huis gegaan was om oude brillen te vragen. Iemand in Victoria stuurde hem 7.000 brillen; de Canadian Armed Forces Base in Greenwood, N.S. stuurde hem enkele honderden brillen.

Inwoners van Buffalo, N.Y. stuurden 7.500 brillen — 'meer dan we van Torontonaren hebben ontvangen.' Binnen een jaar had hij 35.000 brillen en hij heeft toen een team van oogspecialisten bereid gevonden om een kliniek te openen in Mexico.

Nieuwe bril is duur

Davis zei dat een opticien in Canada gemiddeld 5 mensen per dag helpt, maar dat in de kliniek in Mexico dagelijks 250 gevallen behandeld worden — 2600 in twee weken tijd.

Vrijwilligers, voornamelijk Canadezen en Amerikanen die in Mexico wonen, hebben geholpen met het vaststellen van het type bril dat de mensen nodig hadden en toen de dokters arriveerden hoefden zij zich alleen maar te bemoeien met mensen die oogafwijkingen hadden. Een nieuwe bril in Mexico kost tussen de $400 en $500 en dat kunnen de arme mensen daar onmogelijk betalen.

Dit project loopt nu al vijf jaar en in de loop der tijd zijn veel vrijwilligers opgeleid om de ogen van Mexicanen die een bril nodig hebben te testen. Daartoe werden aanvankelijk de gewone bekende oogkaarten gebruikt, maar er waren zoveel mensen bij die niet konden lezen dat er nieuwe kaarten gemaakt moesten worden met cirkels, vierkantjes e.d. in plaats van gewone letters. Met vrouwen is het nog steeds het gemakkelijkst om hen een draad te laten inogen, zo zei Davis.

Gekkies kijken

A.A. Spijkerboer

Billy Graham staat in de traditie van John Wesley: massabijeenkomsten, krachtige preken, oproepen tot bekering en die bekering heeft dan diep ingrijpende gevolgen voor je persoonlijk leven.

Ik mag misschien zeggen dat Billy Graham ''van mij niet zo hoeft'': ik ben bang dat ik mij onder zijn prediking zou vervelen en dat dat niet alleen aan mij zou liggen; bovendien zou ik er geen bezwaar tegen hebben als hij wat verder uit zou werken wat je bekering voor je leven in staat en maatschappij betekent.

Maar goed, er zijn wel meer dingen die ''van mij niet zo hoeven.'' Wat mij dan verbaast is de weerzin die het werk van Graham in de kerken oproept. Dat bleek weer tijdens het congres dat Graham een paar maanden geleden in Amsterdam had georganiseerd.

Ik ben er niet geweest, en ik weet ook niet meer dan wat ik in de kranten heb gelezen, maar ik meen wel begrepen te hebben dat Graham evangelisten uit alle hoeken van de wereld bijeen had gebracht om hen toe te rusten voor hun werk. Je kunt slechtere dingen bedenken, en ik neem aan dat heel wat evangelisten op het door Graham belegde congres inspiratie hebben opgedaan.

Waarom wordt er dan naar zo'n congres gekeken alsof het een kwestie van gekkies kijken is? Nee, stel je voor: een Afrikaanse evangelist probeert, gehuld in een zwart pak, een in bikini zonnende dame op het strand de Bijbel op te dringen! En heb je gehoord dat al die evangelisten verschrikkelijk hebben staan dringen toen het eten werd uitgereikt? Er moeten er zelfs geweest zijn die niets op hun bord gekregen hebben!

Het zal allemaal wel waar zijn, en er zijn misschien nog wel meer akelige dingen over Grahams congres te vertellen. Maar intussen heeft Graham het wel over de bekering, een woord dat al lang uit ons kerkelijk spraakgebruik verdwenen is. Het laatste dat ik erover gehoord heb, maar dat is ook al weer een jaar of tien geleden, is dat we ons ''tot de wereld'' moesten bekeren. Daarna viel er een stilte die niet meer is verstoord.

Overgenomen uit: Evangelisch Commentaar, 8 augustus, 1986.

Maak voor eind september uw reservering voor een reis gedurende deze herfst of winter! Tussen 19 oktober en 11 december, 25 december en 31 maart. Minimum verblijf 1 week – maximum 2 maanden.

U bespaart zich dan alle onzekerheid over de vraag of u wel het allerlaagste tarief betaalt. Want uw tarief is dan, tegen betaling van $100, volledig gegarandeerd. Als u op maandag tot en met donderdag reist, kost het u slechts $518. Op vrijdag, zaterdag of zondag niet veel meer: $568 van Toronto of Montreal. Een bèst tarief!

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Books

Missions

Thoughtful probe of "evangelical capitalist missionary" approach

Christ Outside the Gate: Mission Beyond Christendom, by Orlando E. Costas; Maryknoll: Orbis Books, 1982. Reviewed by David Stravers, former Philippine field director for Christian Reformed World Missions.

Orlando Costas is a Puerto Rican faculty member of the Eastern Baptist Seminary in Philadelphia and the foremost evangelical scholar who has attempted to develop a liberation theology within an evangelical theological framework (see for instance his *The Church and its Mission*). In *Christ Outside the Gate* he discusses the theology and practice of missions today from within this same framework. This easily read book is a series of essays presented from two social perspectives: from the perspective of "the Latin American periphery" and from "the periphery of the American metropolis."

Costas makes an extensive critique of the most popular mission theologies and missionary structures today, including the theology of the Church Growth school of missiology, and the common assumptions which underly the mission institutions of many Western churches.

He decries the "captivity" of missions to so-called "first world" churches, and says that "Christian mission has been joined to the world of free enterprise" and thus has assumed the corporation model in its organizational structure. What is needed are prophetic missionary minorities who will "unmask the secret alliance between the world missionary movement and the internationalist capitalist enterprise."

In giving extensive comparisons between the 1980 Melbourne and Pattaya conferences, he chides the evangelicals for being all talk and no action in the sphere of social involvement. In his running debate (mostly in the footnotes) with Carl F.H. Henry (especially chapter two) and Peter Wagner (chapter three), he points out the difference between evangelical theology done from "within the compound" and evangelical theology done from the periphery or "the underside of history." Theology done from within the compound inevitably bears the marks of the capitalist establishment in the West, while that done from the point-of-view of those living on the underside of history will bring Good News to bear with a relevance lacking in the Western churches' traditional formulations. Belated evangelical attempts to be socially relevant and active will fail unless their basic perspective is transformed.

In his summary and conclusion, Costas says, "Let us not sell our missional birthright for the mess of pottage of a cheap social activism but, rather, let us be prophets of hope in a world of disillusionment and false dreams, pressing forward to the city of God — the world of true justice and real peace, of unfeigned love and authentic freedom." (194)

A strong point of the book is that Costas openly acknowledges his own unique bias. He argues that missiology should always start "with a note of personal engagement," which, in Costas' case, means engagement with the marginalized "outsiders" — the peoples of Latin America, the Hispanic communities living in American cities, and, he claims, "all oppressed women, men and children everywhere." (xiv) From the opening chapter ("Contextualization and Incarnation: Communicating Christ amid the Oppressed") to the closing sermon ("Epilogue: Christ Outside the Gate"), this perspective demands the close attention of all Western church leaders who seek to bring the gospel to the poor. It is no accident that many evangelicals, including Peter Wagner, have publicly acknowledged their indebtedness to those like Costas who have brought them to a new understanding of the social relevance of the gospel of the Kingdom for today's mission enterprise.

Many of the Marxist assumptions which permeate other liberation theologies emanating from Latin America can also be found in Costas. As long as the reader keeps this in mind, he will find it easier to evaluate the strengths and weaknesses of Costas' arguments, many of which will make the "evangelical capitalist missionary" a bit uncomfortable.

Immigrants We Read About: an energetic career continues

OTTAWA (Canadian Scene) — When George Bonavia retired in 1982, after nearly 30 years with Employment and Immigration Canada, his long career as a communicator of the immigrant experience was far from over.

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Bonavia came to Canada from Malta in 1948, where he had been a journalist and broadcaster. In Windsor, his first home here, he edited a monthly newspaper, *the Maltese News*, started the first radio program in Maltese in North America and wrote four books on Canada in Maltese. He entered government service as an immigration officer in 1953 and later transferred to public affairs, serving for some years in the Canadian Embassy in Rome. On his return from Italy he was given the responsibility of dealing with the ethnic media and ethnocultural groups and was first editor of the magazine *Kaleidiscope*.

He has been honoured with a Canadian Ethnic Journalists Award and an award from the Jewish Immigrant Aid Services.

Immigrants We Read About is available, free of charge, by contacting George Bonavia, P.O. Box 826, Station B, Ottawa, ON K1P 5P9. Limited copies are available.

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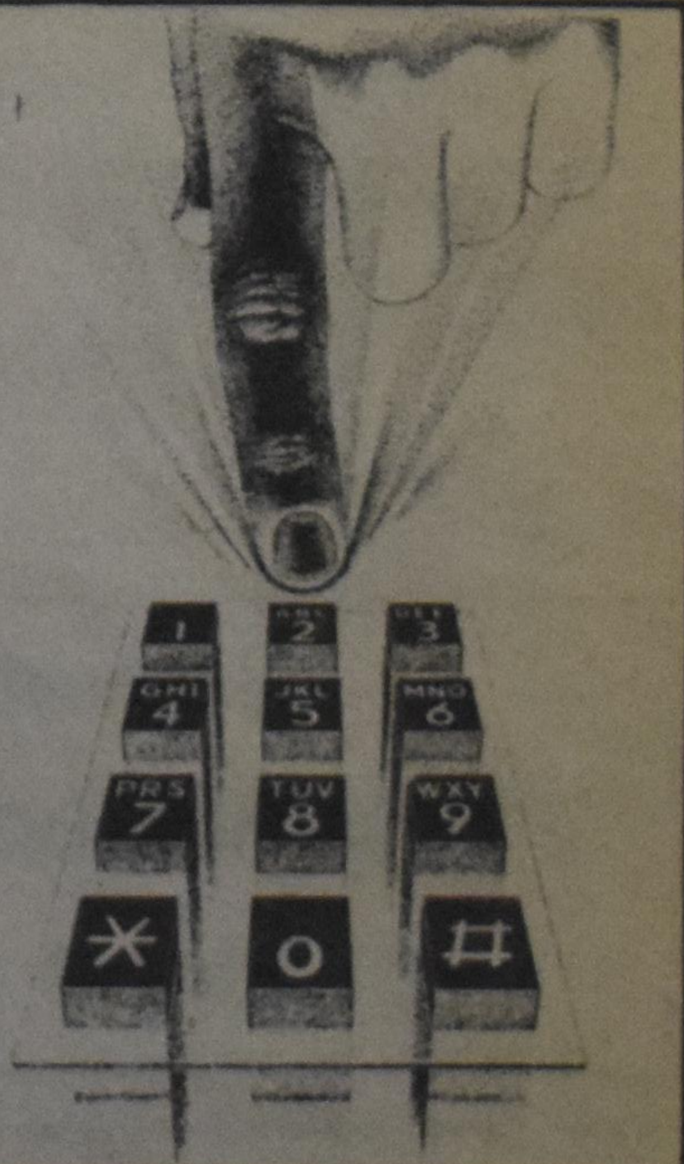

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